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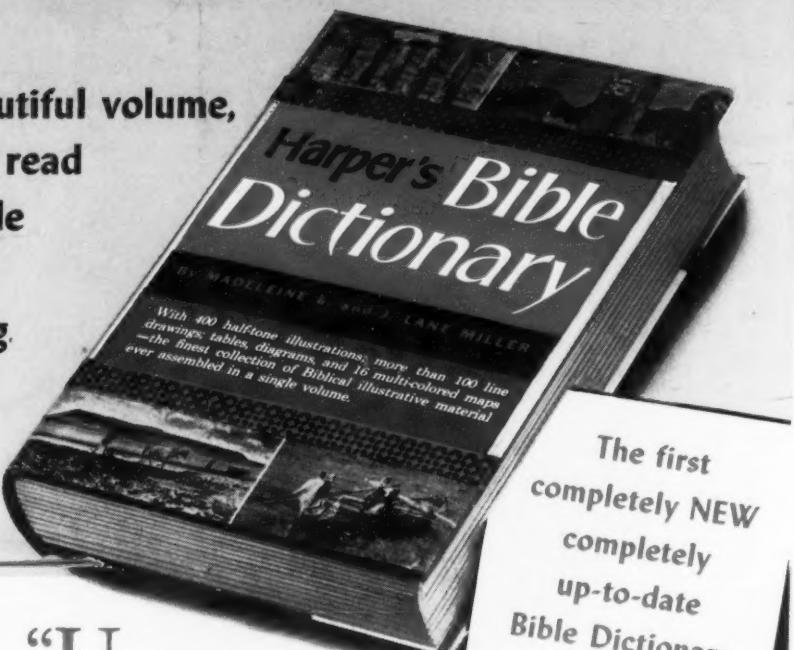
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Under Cover. Conrad Moulton, cover artist who brushed into view those hardy samples of farm bounty, hails from Long Island, site of many hardy farms. In June, the girl-daisy-dog color photo cover which we attributed to L. Willinger from Shostal, was really the work of Theda and Emerson Hall from Globe Photos. For our simultaneous error of commission and omission, our apology.

Literary Uprouter. Francis D. Nichol is the author of numerous works, among them "The Midnight Cry," a history of the 1840 religious movement called Millerism. Out of the alleged fanatical excesses of the Millerites has grown up a colorful, fantastic and stubborn bit of American folklore. Mr. Nichol exposes the ludicrous foundation of this folklore in his book, mentioned above, and in his authoritative article, *Phantoms in Ascension Robes*, which appears on page 29.

Relaxed Crusader. Norman E. Nygaard raised the roof in Steubenville, Ohio, some years ago, vigorously crusading against organized gambling. More recently he has raised funds, heading a firm in California that specializes in church campaigns. A Presbyterian minister himself, he brings a distinct know-how (and know-why!) to his business. Author of several novels—one a Book Shelf selection—religious plays, devotional books and articles, he says he writes "for relaxation." But it's inspiring, not relaxing, reading you will find in Mr. Nygaard's article, *The Blind Can Lead the Blind* (p. 27).

Cookie Jar Custodian. Ponders Florence McElwain, "There is nothing especially glamorous about my life. Before my two boys arrived (they are now 17 and 20), I was a foster mother for children who were wards of the county. Since then, my life has followed the pattern of a million other American mothers, washing, ironing, keeping the cookie jar filled, being ready to listen and sometimes to advise or be advised, knowing inside that being a mother is the most wonderful thing in the world. Convalescing from a long illness, I took up writing. The idea for *A Song for Amos* (p. 25) came to me at church one Thanksgiving evening. . . . I often wonder how Amos is getting along in his new role of benefactor. I have an idea he still grumbles a bit . . . but not too seriously."

News of November. A startling, exclusive look behind the Iron Curtain, *God's Underground in Russia*, by one who was there. Faith Baldwin and a thoughtful meditation on thanks giving. A down-to-the-problem piece, *What to Do with Hurt Feelings*. A big Christmas Book Section, topped by an informative article about books, by Edwin Balmer, and a get-acquainted profile of the homespun Kentucky mountain poet and novelist, Jesse Stuart. All this and much more!

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and in cooperation with all who seek the establishment of a more Christian world.

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OCTOBER, 1954

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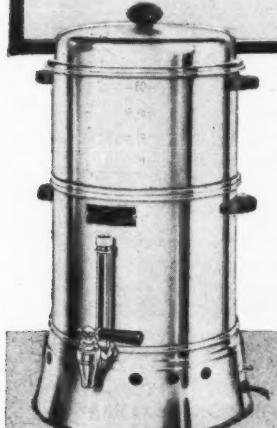
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DOCTOR POLING

ANSWERS YOUR QUESTIONS



The Door to Heaven

- How can I get to Heaven? I just don't find in myself the material to come up to the goodness that is required.

WISCONSIN

C. M. N.

The answer to that question is found in Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved." The rest of the chapter adds important particulars. This is the answer, and it is the open door to Heaven.

Origin of Playing Cards

- I have a pamphlet that states that regular playing cards were invented by an atheist to entertain an insane king. The pamphlet further states that the purpose of the cards was to poke fun at God and that the joker represented Christ. Is there any truth in this?

CALIF.

D. D. J.

No, absolutely none. The invention of playing cards goes back into remotest antiquity, long before recorded history begins.

Fourth Marriage?

- A very estimable gentleman, whose first wife mothered his four children, two of whom are foreign missionaries, has had tragic misfortunes in two later marriages. . . . Do you think that he would be committing a sin, under all these circumstances, to marry again?

CALIFORNIA

(Mrs.) J. B.

Not a sin, perhaps—but a mistake. After all these experiences, he should give up the idea. There are some exceptionally fine homes or communities where his "loneliness" would undoubtedly disappear.

Awareness of Being a Christian

- Do you believe that one who is a Christian always knows or should know that fact? Should there be any doubt about it?

KENTUCKY

(Mrs.) G. R.

Certainly every Christian knows, or should know, that he is a Christian. This knowledge does not depend upon emotion or feeling. We have God's Word for that. Through Paul we hear His voice, "Believe on the Lord Jesus

Christ and thou shalt be saved." There is the condition, and there is the absolute assurance for you and for me.

Offensive "Literature"

- I enclose advertisements of literature that is an offense to me. Do you know the clergyman who is quoted?

MARYLAND (Mrs.) E. M. V.

I do not know this clergyman. In my opinion, the advertisement to which you refer presents thoroughly evil material. It deliberately excites to erotic ideas and has no place in any religious publication. At the most, these books are worthless.

"The Father of Jesus"

- I heard over the radio that there are ancient manuscripts that refer to Joseph as "the father of Jesus." Do you believe this?

CALIFORNIA

F. B. J.

Certainly there are ancient manuscripts, as well as modern ones, that refer to Joseph as the father of Jesus. Manuscripts may be found referring to almost anyone as anything. But the manuscripts that are accepted as canonical and authoritative are the important ones. No Christian should be troubled by the others.

Cain's Wife

- Who was the wife of Cain?

ILLINOIS

O. D. B.

Back again! I marvel at the resiliency and power of this Cain business—and I rather enjoy answering the question. Here again is the answer:

1. I do not know.
2. I am sure that God, who created Cain and the rest of us, would have no difficulty in providing that particular wife.

Pew Name Plates

- Am I wrong in objecting to family name plates being placed on church pews?

PENNSYLVANIA (Mrs.) J. F. B.

The matter of family names on church pews is one of family preference and, of course, for the church itself to decide. I rather like it!

Worship in a Synagogue

- Do you think that a Christian can truly worship God in a synagogue? Would this not be to deny Jesus Christ?

NORTH DAKOTA

H. E. B.

It is not for me to judge how sincere or appropriate the worship of any other person may be. I do know that I may worship wherever I happen to find myself when I turn to God in thought and prayer. Certainly the most appropriate place of public worship for a Christian is a Christian church.

Must We Kneel?

- Is it necessary for one to kneel to pray successfully?

CALIFORNIA

(Mrs.) F. M. E.

Certainly it is not necessary to kneel while praying. Many invalids and others, when desperately ill, pray prostrate in their beds. Some of my moments of intimate communion have been while walking alone in the deep forest or across an open field.

National Council Official

- I am told that the National Council of the Churches of Christ in the U.S.A. recently elected a Communist as their vice president. Is this true?

WEST VIRGINIA

D. E.

It is not true.

The Golden Streets

- What does the word "gold" mean, as used in the New Testament to describe the streets of Heaven?

CALIFORNIA

(Mrs.) A. D. N.

As used in the New Testament, "gold" is "gold"! If the literal meaning is not accepted, then "gold" could mean streets that are utterly beautiful and glorious.

The Trinity in Heaven

- I teach a Sunday-school class. Some members of our church assert that the Trinity in Heaven will be represented by three persons. Others insist that there will be just one. What is your opinion?

IOWA

M. M.

Just one.

Church Membership

- Can a person be a Christian and not join a church? Is it right to attend church and not join?

OREGON

(Mrs.) B. L. S.

Certainly it is possible for a person to be a Christian and not join a church—possible but rather difficult, I think. Certainly it is all right to attend a church without joining, but it would be a great deal better to join.

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sumacs, sumacs!

By DELBERT LEAN

YESTERDAY and today are two days I shall long remember. I took the winding road to town which leads past the cosy, hilltop home of my friend, Frank Smith. Being in something of a hurry, I didn't stop to chat—but I did notice something rather unusual about Frank's hillside. The masses of sumacs in the open field below his house were all a somber bronze. "That," I thought, "will be a brilliant display before long."

This morning on my way to church I passed Frank's house again. As I made the familiar turn in the road I came face to face with his sumac hillside. I could hardly believe my eyes. Before me was an almost incredible spectacle. The foliage of those sumacs had changed overnight into a flaming, eye-dazzling crimson.

The suddenness of the transformation was so unbelievable that I kept puzzling about it all afternoon. When I couldn't stand it any longer I rushed out to Frank's place to take another look. There was no doubt about it. The whole field was a rich, glowing red. As I drove away I began wondering if I had made a mistake. Could it have been several days since I went into town? Was it actually only yesterday that I saw the somber hue of those sumacs? Was it possible for summer to change into fall in just twenty-four hours? "I'll ask Henry," I thought. "He'll know." Henry is my next-door neighbor, and a homespun naturalist. On questions of flowers, birds and animals he is our undisputed authority.

I found him in his garden, planting tulip bulbs. "Henry, do you think fall

seems to have come on us rather suddenly this year?"

"Sure do. Never saw anything like it. When I drove by Frank's place yesterday, his sumacs were dark red. This morning I drove by again and they were a brilliant scarlet."

So I wasn't mistaken after all. That glorious transformation—the first break between the seasons—had taken place in a single night!

One reason why this seems so wonderful to both me and my wife is that for the past two years we have missed the brilliant beauty of our Wisconsin autumns. During those years we were in California, where we had to content ourselves with a fall which comes in much duller shades. We were delighted with California's mountains and majestic shores, but at this time of the year its foliage is withered and parched for want of rain which hasn't fallen in months. Once we managed to find a patch in the mountains where the hazel brush showed a vivid spot of color, and we often drove out to see it—and to dream of Wisconsin. This year, however, we are back again in our beloved state, and we're eagerly looking forward to the autumnal glories that lie ahead.

I HAVE a feeling we don't half appreciate our sumacs. True, they don't live long, they're not useful for timber or firewood, and they grow with the profusion of weeds. In the early summer only their dark-red clusters of seeds can be seen in the thickets. But come the cool, crackling days of (Continued on page 40)

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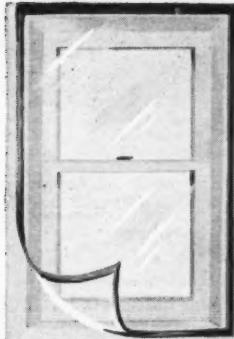
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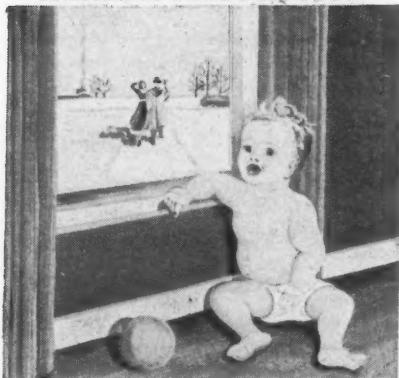
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WINTER COMFORT! You can hardly see this TRANS-KLEER storm window—it's wonderfully transparent, but it protects you and your loved ones from winter's cold blasts and humidity. Saves dollars, too, in fuel bills! It's your cheapest health insurance! And only 39 ½¢ each!

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Over 1,000,000 of these new type windows were sold last winter alone. We invite you to try one, too, entirely at OUR RISK—no obligation whatsoever for you! When you have tried one, when you see how easily and quickly it goes on, when you've TESTED it, you'll never again use the heavy, bulky, old-fashioned kind! No more back-breaking installation! No more broken glass to contend with! No more storing problems—at winter's end just fold away like CLOTH for the following season—year after year! Enjoy the ease and convenience of this new, safe, sure way to winter comfort—for only pennies per window! TRANS-KLEER comes in rolls 36 inches by 432 inches—ENOUGH FOR 10 AVERAGE SIZE WINDOWS, at ONLY 3.95—HARDLY 39½¢ EACH! Of course, smaller windows use less TRANS-KLEER material, while larger ones use more. In all, you receive 108 SQUARE FEET! Yes! 108 SQUARE FEET for only 3.95! Why pay MUCH MORE elsewhere? You cut TRANS-KLEER with scissors to any size required—then press on with the Adheso border—and presto! The job is done! You can lift it any time for airing the room—then re-seal in 1 second flat!

VISIT OUR SHOWROOM OR SHOP BY MAIL

THORESEN'S, Dept. 127-L-47

RUSH . . . rolls TRANS-KLEER at 3.95 each, enough for 10 windows or 108 square feet. I will pay 3.95 plus postage on arrival. This is on a trial basis. I will try one FREE* If not delighted, I will return the 9 remaining windows for refund of 3.95—no questions asked. Include Adheso Borders at no extra cost.

NAME . . .

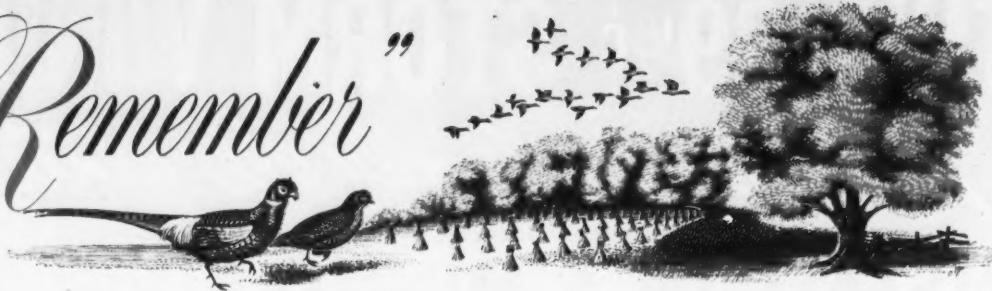
ADDRESS . . .

TOWN . . .

ZONE . . . STATE . . .

SAVE POSTAGE by sending only 3.95 with this coupon. In that case, we pay ALL POSTAGE to your door. Same money-back guarantee. (CANADIANS: Send orders direct to our Montreal plant. Add \$1—total 4.95—no extra for tariff: THORESEN CO., Dept. 127-L-47 45 St. James St., West, Montreal 1, P.Q.)

"I Remember"



Edited by KENNETH L. WILSON

A house should have a cookie-jar,
For when it's half-past three,
And children hurry home from school
As hungry as can be,
There's nothing quite so splendid
In filling children up,
As spicy, fluffy ginger cakes,
And sweet milk in a cup.

A house should have a mother
Waiting with a hug
No matter what a boy brings home,
A puppy or a bug.
For children only loiter
When the bell rings to dismiss,
If no one's home to greet them
With cookie or a kiss!

HELEN WELSHIMER



If tears could wash our cares away,
There'd be some use for crying.
But watering makes all things grow—
The sunshine does the drying.

EVE SHERWOOD

From E. Carlson, St. Paul, Minn.

If I should tread upon a thing you love,
Or if you hurt me with unintended guile,
Let us forget, for we may be together
Only a little while.

Your shoulder next to mine now, on life's path,
But who shall say that many a weary mile
Will not yawn forth its emptiness between us
In only a little while?

And if you climb to heights I cannot scale,
Or, leaving you, I reach some magic isle,
Let there be no waste envy, for we have, in all,
Such a very little while.

LUCY CARRUTH
From Mrs. S. W. Merckle, Sterling, Colo.

O suns and skies and clouds of June,
And flowers of June together,
Ye cannot rival for one hour
October's bright blue weather.

—HELEN HUNT JACKSON

WHY is it that so many of us
persist in thinking that autumn
is a sad season? Nature has merely
fallen asleep, and her dreams must
be beautiful if we are to judge by
her countenance.

SAMUEL TAYLOR COLERIDGE
From Annie Reese, Gonzales, Texas

Know thyself.—*Socrates*
Control thyself.—*Cicero*
Give thyself.—*Christ*
From Mrs. Irving Reynolds, Albany, N. Y.



The redwood tree forgives a wound
And builds a burl upon it,
From which the craftsman makes a bowl
As lovely as a sonnet.

From this I learn, if I am wise,
To be alike forgiving,
And make within my wounded heart
A loveliness of living.

Then God shall make from my true heart,
As in the redwood story,
With His great art and craftsmanship,
A chalice to His glory.

HAZEL HARTWELL SIMON
From Ethel M. Potter, Hyde Park, Vermont



I am tired of planning and toiling
In the crowded hives of men:
Heart-weary of building and spoiling,
And spoiling and building again,
And I long for the dear old river,
Where I dreamed my youth away:
For a dreamer lives forever,
And a toiler dies in a day.

JOHN BOYLE O'REILLY

When I come home tonight, I want to find the fire in the room
Dispelling with its glow the darkness and the gloom.
I want to find the table spread with linen clean and white,
And you, my dear, with kiss to welcome me when I come home tonight.

When I come home tonight I want to hear the kettle sing
And feel the soul of love in everything—
The cricket's chirp, the friendly clock, the lamplight bright,
And best of all, your arms about me, dear, when I come home tonight.

When I come home tonight and open wide the door
I want to see the baby playing on the floor,
And you, with love of wife and mother shining in your eyes alight,
So will my joy be made complete, when I come home tonight.

BILL STINGER

From Mrs. Joseph Miller, Los Angeles, Calif.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

Price Slashed On Famous Adjustable Life Size Dress Form! ~~\$5.95~~ NOW ONLY \$3.98

New flexible pattern material makes amazing dress form easily adjustable—larger or smaller—to fit your personal requirements.

Last year when it was announced that home sewers could get a life-size dress form—easily adjusted to any size to fit your personal requirements for the unheard of price of \$5.95—thousands of orders poured in from every state in the Union to Ann Baldwin, its creator.

And now, new mass production savings are passed on to you. Yes, a new flexible pattern material and new shortcuts in manufacture mean that you now save \$2.00 on this amazing life-size dress form even over last year's astonishing \$5.95 value! As a result, this year even bigger savings are made possible. The price has actually been slashed to a new low price—\$3.98.

So, if you've felt that a dress form made to your own exact measurements was "too expensive"—if you've held off investing in a dress form that wouldn't fit once you gained or lost weight—if you simply haven't the room to store a big bulky dress dummy . . . **NOW YOU CAN GET AN ADJUSTABLE STORE-IT-AWAY DRESS FORM FOR LITTLE MORE THAN A PENNY A DAY FOR THE FIRST YEAR!**

Created by a Well-Known Hollywood Designer—New, Full-Size Dress Form Weighs Only 2 Pounds—Lasts for Years!

After hundreds of experiments, Ann Baldwin, a well-known Hollywood Designer, has at last created a dress form that does everything you need, yet is so economically priced that every home sewer can afford to have one. In fact, you'll find it pays for itself with the very first dress you make or alter! By use of KRAFTBOARD, a very light-weight material, yet sturdy enough so that in normal use it will not break, chip or crack, Ann Baldwin has created an adjustable dress form that is so light, so handy that you can fit your dress, pin it, baste it . . . and do it all without once getting up from your chair. A full, life-size dress form that is so flexible it can be adjusted in a few minutes to the exact measurements of most figures other than extra special sizes—a completely new kind of dress form that assures a perfect fit—that shows you what your finished blouse, skirt or dress will look like on you before you ever begin to sew and now at a big slash in price that makes it a bigger bargain than ever.

Only Dress Form You Can Use In Sections—Do All Your Pinning, Altering, Hemming, While Sitting Down



No more aching arches, stiff shoulders or pains in the back from standing hours on end. Now you can do all your fitting, pinning, altering and hemming with your Ann Baldwin dress form right on your lap. (Weights only 2 pounds, yet is strong enough to last for years.) Complete your whole dress-making operation without having any need to get up from your chair. And because you can use the Ann Baldwin dress form in sections, small garments become so much easier to handle. To sew blouses and jackets use only the torso. For skirts and slacks use only the hip parts.

P. S. Also great for blocking sweaters. Act now before this new low price is withdrawn.

Scientifically Placed Guides Cut down the Possibility of Making Mistakes

How would you like to remodel your last year's ensemble into this year's latest Paris fashions—and do it quickly, easily and with none of that dreaded amateur "home-made look"? It's so easy with your new lower priced Ann Baldwin Dress Form.

Scientifically placed guides for the side, front, back, shoulder and waist seams, automatically stop you from making a mistake. Simply fit your dress on the dress form and you know that it is perfectly centered to give a more professional look to your garment at the very first fitting. And because you pin your patterns right on your Ann Baldwin Dress Form you see at a glance what your dress will look like on you when finished . . . where it needs more material — where it needs less . . . whether sleeves or shoulder lines need altering—whether the neckline, waistline, sleeves and hem will come exactly the way you want them to. Never again will you need to waste 3 or 4 hours fitting on your dress. Never again will you have to rip out the seams because you couldn't get your dress to hang properly. Never again will you have to twist, turn and bend to get an even hemline.

Send No Money . . . Try the Ann Baldwin Dress Form In Your Own Home at Our Risk

Use the Ann Baldwin dress form to design your own high style fashions—use it for alterations—remodeling—or just plain simple sewing. Use it to adjust waistlines—lift shoulder lines—lower necklines. Use it for basting, stitching, fitting—for skirts, dresses, blouses, jackets. And if your Ann Baldwin dress form doesn't give you professional looking, 5th Ave. clothes the very first time you use it—if it doesn't pay for itself on the very first alteration you make—just return it for your full money back. But this amazing new dress form is still so new, so revolutionary that supplies are limited. It's first come, first served. At this big reduction in price we predict a sell-out! So today, rush the NO-RISK coupon below complete with your measurements (bust, waist and hips) to: Ann Baldwin Sales Corp., Dept. G231 141 Fifth Avenue, N. Y. 10, N. Y.



GO ON A DIET AND KEEP YOUR CLOTHES FITTING PERFECTLY! New dress form adjusts to your own personal measurements. Made of strong pliable felt covered KRAFTBOARD for extra durability, this new light-weight dress form costs just \$3.98 and is adjustable within your size range. Just put the clips into self-adjusting holes, and your hip, waist, bust and length are readjusted to your measurements once more. You get accurate fit every time.

Flexibility Lets You Slip Entire Dress Right Over Your Ann Baldwin Dress Form—Without Opening The Seams!

PUT IT

TOGETHER—

TAKE IT APART

IN MINUTES—

FOLDS AWAY

OUT OF SIGHT

WHEN NOT IN

USE . . . AND A

NEW LOW

PRICE!



Amazing Flexibility Permits Easy Slip-On, Slip-Off Of Even One-Piece Dresses!

Your Ann Baldwin Dress Form is scientifically designed so that you can merely bend in the shoulders and slip the dress on or off the form with no extra work of any kind. Shoulders snap back into shape instantly. Yours at a Saving of \$2.00!

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MAIL NO RISK COUPON TODAY!

ANN BALDWIN SALES CORP.

DEPT. G231

141 Fifth Avenue, New York 10, N. Y.

Please send me an Ann Baldwin's new adjustable, match-your-figure dress form in my measurements for a 30-day No-Risk Trial. When my dress form arrives, I will pay postage the special cut-price of \$3.98 plus postage. If I am not completely satisfied—if my Ann Baldwin dress form does not do everything I want it to do and more—I will return it for my full purchase price refund, no questions asked. My measurements, taken over my foundation garments, are:



Name _____ (Please print)

Address _____

City _____

Zone _____ State _____

Check Here to Save More: Enclose payment with order and we'll pay all postage and shipping fees. Same money back guarantee of course.

In Canada send to: 60 Front St. West, Toronto, Ont.



Council seal signifying a "household of faith" towers above the rostrum at plenary session.



Through earphones, delegates and visitors hear simultaneous translation of addresses.



Some 125,000 jammed Chicago's Soldier Field to see biblical pageant in honor of the Assembly.

A delegate from Malabar, bishop of the Mar Thoma Syrian Church.
TAJIRI—THREE LIONS



RNS PHOTO

General secretary Dr. W. A. Visser 't Hooft of Geneva (center) is officially welcomed by Doctors Ross and Cavert.

Second Assembly of the World Council of Churches



TAJIRI—THREE LIONS

Looking across huge McCaw Memorial Auditorium from the speaker's rostrum. Represented were 163 religious bodies from 48 countries.



WIDE WORLD

Youth consultants from Germany, Jamaica, Philippines, India, Iceland compare notes.

Minister (Coptic Orthodox) from Cairo, listens with earphones.
WIDE WORLD



From Kottayam, India, a minister of the Orthodox Syrian Church.
WIDE WORLD





• CHURCH NEWS •

EVANSTON: "We intend to stay together." So declared Methodist Bishop G. Bromley Oxnam, keynote preacher at the opening service of the history-making Second Assembly of the six-year-old World Council of Churches.

"We have come to worship God." So witnessed as with one voice 125,000 persons gathered that evening in Chicago's Soldier Field for a colorful and dramatic Festival of Faith.

The two first-day affirmations, at least, represented unquestioned agreement. There would be no backtracking. And there was a bond of purpose among the 1500 delegates, consultants and accredited visitors from 163 religious bodies in 48 countries. They worshiped in many languages, many traditions, many rituals—but they worshiped God. Without this common ground, there would have been no meeting.

Nor without uncommon ground, would there have been a meeting. As Lutheran Bishop Anders Nygren of Lund, Sweden, put it: "If we were not one in Christ, we would not be assembled here. And if we were not disunited we would not be here either; for this conference is meant to be a step on the way toward overcoming this disunity."

There was disunity even over the implications of the assembly theme: "Christ—the Hope of the World." Prof. Robert L. Calhoun of Yale Divinity School argued that Christ is our hope for here and now, giving us "strength to endure the stress of earthly battle," as well as "life with Him beyond earthly bounds." Prof. Edmund Schlink, rector of Heidelberg University, maintained that when "people speak of the coming Christ as the Hope of the world, they are always speaking of the end of the world. Christ is the Hope of the world because He calls men out of the world." Said Calhoun: Christian hope "does not forget the final judgment nor the life everlasting, but its chief confidence has been in God's grace from day to day, and its chief stress on the duty of every Christian to live as a devoted follower and servant of Jesus Christ." Said Schlink: "The Christian is freed from Utopianism by his expectation of the Lord's coming. We do not preach the Gospel in order that the world may be preserved. Rather we accept our

responsibility for the preservation of the world in order that many may be saved through the Gospel. God preserves this world in order that through the Gospel salvation may be offered."

There was disunity over what constituted unity among the world's Christian groups, how far it should go, how to get it. Dr. W. A. Visser 't Hooft of Geneva, Switzerland, the Council's general secretary, said that it is a sign of confused thinking to speak of the World Council as "the World Church," and it is "completely erroneous" to suggest that the World Council "is or has any ambition to become a Super-Church." The Council is not, he emphasized, a center of administrative power. Bishop Henry Knox Sherrill, on the other hand, warned the World Anglican Congress at Minneapolis that increased cooperation among denominations "must not satisfy us. The goal, though difficult to achieve, is the unity of the Church." Bishop Gerald F. Burrill told the Anglo-Catholic Congress at Chicago, "Pan-Protestantism is not unity."

At the same time, Bishop Burrill stated that Christian unity will "only be achieved by reunion with the Catholic Church, the Body of Christ." By his definition, that was the Episcopal Church. And the Very Rev. George Grabbe, Chancellor to the Synod of Bishops of the Russian Orthodox Church Outside of Russia, said before leaving for the Evanston assembly which he attended as an observer: "There can be only one Church and the Orthodox Catholic Church has the conscientious conviction that she is that Church." With 163 brands of "conscientious conviction" operating at Evanston, delegates—and all the rest of us—were and shall continue to be faced with the proposition that either somebody was wrong or that everybody was right.

What has Evanston done for the average pew-sitter? It has, first of all, proved that surely he does not sit alone on that pew. There are men of all races and persuasions sitting there beside him. The pew is a long one, reaching across national and denominational boundaries, despite small minds and small creeds. Whatever else the worshipers on that pew say, they say first of all and together, "The Lord Jesus Christ is God and Saviour."

Evanston proved, second, that Prot-

estantism does not lack in drama and newsworthiness.

Most significantly, Evanston emerged as a trend, not a turning point. Closer cooperation of Christian denominations is inevitably and irresistibly progressing. Where will it ultimately take us? To a federation of bodies, each maintaining its identity and distinctive witness? To uniformity? To unity with diversity? Of this we are sure; it will not take us where we who are the church by whatever name, do not choose to be taken.

OKINAWA: Denominational cooperation has its rolled sleeve as well as ivory-tower aspects. A demonstration enacted at two scrubbed pine tables in a classroom on Okinawa proved it. On the tables were the utensils found in the standard thatch-roofed house of the island: charcoal brazier, frying pan, bowl, chopsticks and a bamboo whisk, equivalent of an egg-beater. The teacher was showing an intent audience of Okinawa's educated men and women a great mystery—how to use powdered milk. This Pacific isle has not had milk since our troops were there during the war. Mrs. Onaga, the teacher, performed as capably as a TV cook in a chrome-plated kitchen. Stressing that the water was boiled first and then partly cooled, she measured in the powder, mixed it with her bamboo whisk. Each member of the class was given a little cup of the foamy milk.

The powdered milk came from U. S. government surplus stocks. The cost of shipping it came from the donations of U. S. church people, working through Church World Service. In the first half of 1954, more than 30 tons of milk powder have gone to Okinawa alone, sent by CWS. Even in the first few months, a group of the island's school children gained an average of two pounds each on their new diet.

The ecumenical movement is more than high-flown theological ponderings. It is also color coming to the cheeks of a child, and brightness to his eyes.

POLL: The American Institute of Public Opinion, more popularly known as the Gallup Poll, made a survey of church membership just about the time the National Council of Churches was releasing its story. The Institute assigned a corps of reporters to ask 3000 adults living from Maine to California, "Are you a member of a church?" Projecting the results, Dr. Gallup announced a total of 81,000,000 adult church members in the United States. The National Council's total (as reported by *CHRISTIAN HERALD* in September) was 94,842,845. Paradoxically, Gallup's figure is a larger one than the Council's, for he included only church

(Continued on page 14)



EXCELLENCY

wears as if its 100% wool yarn had been *mined* instead of sheared from purebred sheep. 7 patterns, 2-level texture. Above: modern texture, sand beige ground, about \$10.50 sq. yd.

Here it is—Innerspring Weave,* the carpet that babies you!



from about **\$6.95** a sq. yd.
EASY TERMS
9x12 rugs from about \$79.95

See 48 carpets in 48 seconds! With this new "6-foot carpet supermarket," your Alexander Smith dealer can save you hours of time and hundreds of steps.

Also see his Alexander Smith catalogue showing complete line. By the yard or in popular Floor-Plan rug sizes that give that wall-to-wall effect without your paying wall-to-wall prices.

Billions of tiny "innersprings" cushion every step, shed dirt, hush noise, defy wear; new way to buy can save you up to 30%

You don't baby it—it babies you! That's Excellency, Alexander Smith's all-wool broadloom with the amazing Innerspring Weave.

Cushions your feet. Sheds dirt—saves work. Cuts room noise 45%—50%. Saves money on costly looking carved designs—with yarn that's *woven on different levels*, not wastefully carved away.

There's *more wool on the walking surface*, where you need it. And like every Innerspring Weave carpet, it has literally billions of fibres shaped and tempered like tiny steel springs. Heroically resists footprints. Even a

quarter-ton piano's legmarks brush right out! For a few dollars down, you can be a proud owner by dinnertime.

NOW—MANY SAVE UP TO 30%!

Shop at home—avoid decorating boners

Shop sitting down. Get free, expert advice on

just which carpet goes best with your furnishings. Ask your Alexander Smith dealer to come to **you**. With precision measuring and expert advice on the most practical size, he saves many families up to 30%. No obligation—give him a ring today.



...free decorating advice

Alexander Smith

The First Name and the Last Word in Carpets!

*Trademark

Free!

**Cash for your church
through Alexander Smith's
Church Group Carpet Plan!**

**Earn \$3 cash—or \$5 credit toward new carpet for your church...
with every purchase of an Alexander Smith "Home Planner" Carpet!**

Here's a wonderful new plan to help your church while you and your group help yourselves make your home more beautiful. It's the Church Group Carpet Plan—sponsored by Alexander Smith, the famous maker of "Home Planner" rugs and carpets.

Read the simple details of this generous church-assistance plan. See how easily your group and friends of your group membership can add many dollars to your Church funds—or help your church to have beautiful new carpet, Free!

Here's how Alexander Smith's Church Group Carpet Plan works:

1. Enroll your group, using the official coupon attached.
2. Upon enrollment, Alexander Smith sends your church group the name of the participating "Home Planner" carpet dealers in your community.
3. Upon enrollment, your group chairman also receives a supply of official "Home Planner" Redemption Certificates for distribution to group members, their friends and relatives in your community.
4. At time of purchase of each Alexander Smith "Home Planner" carpet (9' x 12' or larger) each Redemption Certificate must be signed by the dealer and the purchaser; and a duplicate sales

slip indicating carpet, quality, date and amount of purchase must be attached to the Redemption Certificate.

5. Each signed Redemption Certificate and sales slip is given to the group chairman, who must also sign the Redemption Certificate.
6. On or before June 15, 1955, all properly signed Redemption Certificates, with sales slips attached to each, are to be submitted by the group chairman to Alexander Smith for redemption in cash or credit as requested by the chairman.
7. A check or credit voucher for new carpet will be sent by Alexander Smith in the proper amount, written in the name of your church, only.



See 48 beautiful carpets in 48 seconds! Alexander Smith's "Home Planner" carpet group gives you a choice of 48 of today's most attractive carpet textures in colors and patterns for every taste . . . all at prices to fit every purse.

**\$10 bonus
If you join promptly!**
Your church will receive an extra
\$10 in cash or credit toward a new
carpet if you register your group
on or before November 1, 1954,
and your group sends in 15 or
more "Home Planner" Redemption
Certificates by June 15, 1955.

ENROLL YOUR GROUP TODAY!

Church Group Carpet Plan
Alexander Smith Inc.
Dept CH
White Plains, N. Y.

Gentlemen:

We want to participate in
your generous Church
Group Carpet Plan.
Please enroll us.

Name of Group Chairman _____
(Please Print)

Address _____

City _____ Zone _____ State _____

Name of Church _____

Address _____

I represent _____ (Name of Group)

My group has _____ members Date _____

Signed: _____



GOSPEL WINGS IN SHANGRI - LA

The hidden *Grand Valley* of New Guinea . . . was entered in April by our missionaries . . . flown in by twin-motor amphibian . . . the first white men living among 60,000 stone-age Danis . . . a valiant patrol dropped into the heart of heathendom . . . daring and dangerous . . . not an isolated instance of impetuous sensation . . . just another step in 65 years of missionary pioneering . . . a calculated risk, long planned, thoroughly prepared, efficiently executed, divinely blessed . . . they must be prayer sustained.

Write for free booklets

**BALIEM BEACHHEAD
MISSIONARY VISION AND BLUEPRINT**

THE CHRISTIAN AND MISSIONARY ALLIANCE

Dept. H, 260 W. 44th St., New York 36, N. Y.
In Canada: 145 Evelyn Ave., Toronto, Ont.

members age 21 or over. As far as Dr. Gallup was concerned, church members under 21—and there are obviously many millions of them—didn't count.

IN BRIEF: The title of "Rural Church of the Year" has been awarded by Emory University and Sears Foundation to Prospect Presbyterian Church, Mooresville, N. Car. . . . A Canadian Anglican bishop says that Anglicans there are "losing the battle of the cradle and immigration" to Roman Catholics; he reported the prediction that Canada will be a Roman Catholic country by 1970.

Dr. Marcel Pradervand of Geneva was unanimously elected first general secretary of the World Presbyterian Alliance.

Social Security for clergymen is now available for the first time since SS came into being in 1936.

Lithuanians can get free church funerals by substituting a picture of Lenin or Stalin for the place of honor usually occupied by the Cross. . . . The Senate Judiciary Committee voted unanimously to "postpone indefinitely" further consideration of a proposed constitutional amendment which would recognize "the authority and laws of Jesus Christ, Saviour and Ruler of Nations." . . . When for the first time in history, the Senate found itself at the beginning of a legislative day without a chaplain or clergyman on hand, Senator Wallace F. Bennett (R. Utah), an elder in the Mormon Church, offered the prayer. . . . October 3, World Communion Sunday.

• AT HOME •

THE RECORD: Ike said that his administration should be judged by what it does. November 2 is the day of judgment. What have Ike and the 83rd Congress done? Will the President be able to hold his narrow margin in Congress or widen it? It's up to the voters to say, when they elect every member of the House of Representatives, one-third of the Senate. Let's look quickly at a tentative political balance sheet.

Ike's Assets: The war in Korea ended while he was in office. So did the Indo-China conflict. No American troops are being shot at. Practically everyone has had a tax cut. The Federal payroll is down by over 200,000, off about 10 per cent from the time the GOP took over. Social Security benefits are increased. It's easier to get FHA loans, and they're bigger than ever. The St. Lawrence Seaway is in the works.

Ike's Liabilities: Korea was no booming victory. Indo-China was, by any name, a resounding defeat. The budget still isn't balanced. The national debt is still rising and the debt ceiling (\$275 billion) will inescapably have to be



SETH MUSE

BADGE FOR IKE: At the 12th World's Christian Endeavor Convention, held at Washington, D. C., Dr. Daniel A. Poling pinned a C. E. insignia on guest speaker Eisenhower. Calling for a "great moral crusade," the President spoke extemporaneously to the more than 1000 delegates, "Most of you are still young," he said. "You have your whole life to live. You have, in other words, a 60- or 70-year investment in this old earth. People my age, if they are lucky, have 10 or 15 years still invested in it. This world is far more important to you than it is to us elders." Dr. Poling was re-elected president of the World's C. E. Union.

lifted to take care of it. Unemployment, down, is still a problem in industrial areas. Farmers are feeling the pinch between outgo and income. There were no changes in the Taft-Hartley law, as platformed, no statehood for Hawaii and Alaska, no Federal backing for health insurance plans. And the European Defense Community (EDC) is disastrously dead.

TAXES: Memorable for the magnitude of the job (besides for the \$1,363,000,000 in tax cuts granted, bringing to \$7,400,000,000 the total relief given taxpayers since January 1), was the 929-page bill comprehensively revamping Federal tax statutes.

What will it do for you? If you're a working widow or widower with small children, you can deduct up to \$600 a year for the cost of their care. Your medical expenses beyond 3 per cent of your income, instead of 5 per cent, may be deducted, but now you count medicines and drugs only in excess of 1 per cent. If you're a stockholder, you will pay no tax on the first \$50 of dividend income, get a 4 per cent tax cut on the rest.

If you're retired and over 65 you're

in line for substantial tax cuts, but by a complicated formula. If your working children earn more than \$600, they do not now disqualify themselves as parental exemptions. You can give 30 per cent of your income to charitable enterprises, instead of only 20 per cent, but the extra 10 per cent must go to church, school or hospital uses. A clergyman's cash allowance for rental on a parsonage is now tax-exempt. Preachers with parsonages already had this advantage; they did not have to pay taxes on the value of parsonage occupancy.

You no longer have to report payments of \$600 or more to a doctor, maid, plumber, or such. Income tax filing date has been pushed back from the historic Ides of March to April 15.

REDS: What started out as a bill aimed at denying government sanction to Communist-dominated labor unions, came out as a law stripping the Communist party of legal standing. Blame the pulling and hauling on election-year politics. Said one GOP leader, "We can't let the Democrats claim that they tried to outlaw the party, but that the administration blocked it." Attorney General Brownell and FBI Director J. Edgar Hoover opposed any law that would drive the Reds underground, or nullify the provisions of the 1950 Internal Security Act. The bill, as resoundingly passed by House and Senate, hits the Communist Party as such, not party membership. Almost everybody seems satisfied with the hot-potato compromise. Everybody, that is, but the Communists.

UNCOMMON: Ex-President Hoover is no revolutionary. His birthday speech at West Branch, Iowa, kept the record straight on that point! But despite one's politics, or one's regard or lack of it for Mr. Hoover, his dispatch of "the common man" must excite the admiration and stir the slumbering ambitions of all. File it in your hatband for the non-partisan, non-political gumption it can give you when you need it:

"It is dinned into us that this is the century of the common man. . . . It is a slogan of mediocrity and uniformity. . . . The greatest strides of human progress have come from uncommon men and women. . . . When we get sick, we want an uncommon doctor. When we go to war, we yearn for an uncommon general or admiral. When we choose the president of a university, we want an uncommon educator. The imperative need of this nation at all times is the leadership of the uncommon men or women. We need men and women who cannot be intimidated, who are not concerned with applause meters, nor those who sell tomorrow for cheers today. . . . A nation is strong or weak,

*Write for this
little book
Today . . .*

THAT TELLS HOW
TO GAIN FREEDOM
FROM WORRY—
GREAT JOY THROUGH
A REMARKABLE PLAN



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with accumulated funds increases your holdings—and you will be astonished how soon you may own a sizeable amount!

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St., Dept. CH-104, Chicago 10, Ill.

In South: 54 Ellis St., Atlanta 3, Ga.

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Address.....

City.....Zone.....State.....

Birthdate (Month, Day, Year).....

OBEDIENCE TO GOD'S WILL

THE TEN COMMANDMENTS are exalted throughout the Scriptures above most if not all other subjects, as the WILL and the LAW of God. Christ taught (Matt. 5:17-19; 7:21) not only that they are unchangeable but that one's status in the heavenly kingdom is jeopardized by breaking, or even teaching others to break, even the least of them. When asked how one could attain eternal life His reply was, "Keep the Commandments" (Matt. 19:16-17; Mark 10:17-19; Luke 18:18-20). He also stressed the importance of love for both God and fellowman (Luke 10:25-28), the proof of such love to be established solely by our obedience to the Commandments (John 14:15, 23).

One of these Commandments requires the observance of the Seventh day of each recurring week, blessed and hallowed "in the beginning," as the Universal Sabbath. Called "Saturday" in the English and in a few other languages, in most of the world's leading ancient and modern tongues (over 100 of them) it is designated as "Sabbath" or Rest Day—Spanish, Sabado; Italian, Sabato; Russian, Subbota, etc.—ample proof that the Seventh day was originally the God-ordained and Universal Sabbath.

Would you like further knowledge concerning this, the sacred Seventh-day Sabbath of Jehovah, of Christ, of the Apostles, and of an unbroken and unending line of believers in the One God from the very beginnings of human history? Write—

BIBLE SABBATH ASSOCIATION

(Wholly undenominational
and non-sectarian)

POMONA PARK, FLORIDA

it thrives or perishes upon what it believes to be true. If our youth is rightly instructed in the faith of our fathers, in the traditions of our country, in the dignity of each individual man, then our power will be stronger than any weapon of destruction that man can devise."

COURIER'S CUES: An all-party delegation of British legislators, invited to visit Moscow this fall, has accepted. . . . Chinese populations in Thailand, Indonesia, Malaya, Burma, etc., are swinging their sentiment Peiping-ward of late. . . . Ike is to have more Secret Service guards; the White House was underprotected.

We stretch our neck to predict victories for Meek in Illinois, Barkley in Kentucky. . . . St. Lawrence Seaway is to spark a multi-million dollar Canadian development to north—three new towns. . . . Remember to watch this one: elections in Indo-China will come only a few months before 1956 U. S. Presidential election. . . . Draft plans under discussion wind up with six years of compulsory active reserve duty with possible drill once a week. *On Sunday?*

• ABROAD •

ALL QUIET: Peace, it's wonderful! When the shooting stopped in Indo-China, there was "peace" everywhere in the world for the first time in twenty years. It was a precarious peace, but it was peace. It was punctuated by border forays in the Holy Land, but still it was peace. It was perhaps the quiet before a storm, whether in the Straits of Formosa, French Morocco, Cyprus or points east, but it was peace.

Let time turn backward, October 2, 1935, Italy invades Ethiopia. March 7 of the following year, Hitler sends German troops into the Rhineland, defying the Treaty of Versailles. Three weeks later Japanese troops invade Mongolia. In July General Franco lands in Spain from North Africa, starting civil war. September 1, 1939, Hitler invades Poland, and two days later Britain and France declare war on Germany. December 7, 1941, Japan attacks Pearl Harbor, and the next day Congress votes war, with declarations of war against Germany and Italy on the 11th. July 20, 1947, Dutch troops launch an offensive in Java against native Indonesian Republic. May 14, 1948, Arab armies invade the new nation of Israel. June 27, 1950, the UN sends troops to the defense of Korea. All this with the China conflict and the interminable Indo-China war filling in the gaps.

Now for the first time in 20 turbulent years—peace!

SPY: How serious is Otto John's defection may not be wholly known un-

less and until bombs fall and troops march. From here, he looks like the cleverest spy in history—and the most deadly. Until he motored into East Germany to stay, he had been West German counter-espionage chief. Not long ago he dined cozily with Allen Dulles in Washington. Said Associated Press: "A fast man with a drink, John heard a lot of Allied talk on high policy matters in the closed-circle cocktail parties that mark Bonn social life."

Stunned allied officials at first refused to believe that Dr. John's betrayal was voluntary. They said he had been "kidnapped." Then the awful truth dawned upon them: Dr. John was the latest in the diabolic succession of Klaus Fuchs and Benedict Arnold.

• TEMPERANCE •

MORSELS: Charity and Children, Thomasville, N. Car., reports this story: A judge recently commended two drunken drivers for their thoughtfulness. It seems instead of injuring some innocent person, they managed to run into each other. "If this thing can be encouraged," the judge said, "I think we may have hit upon the solution of a serious problem."

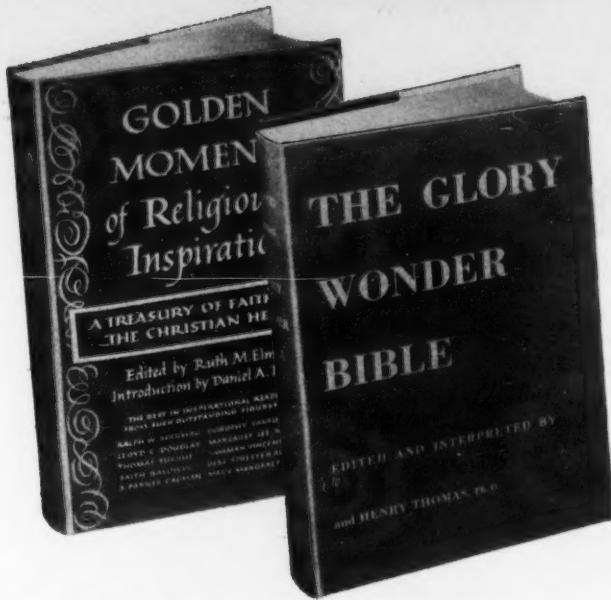
At Stillwater, Okla., Mrs. Forrest Mills, 44, sued two beer companies and a restaurant operator for \$38,400 on grounds her husband's health had been broken by drinking.

Foundation of The Crusaders, a national youth group pledged to abstinence, was announced here by the Rev. John W. Keogh of Philadelphia, president of the Roman Catholic Total Abstinence Union of America, at its 82nd annual convention.

Petitions which would put before North Dakota voters a proposal to impose an 11 p.m. closing deadline on places where liquor is sold were filed with the secretary of state. If petitions are upheld, the question will go on the November 2 ballot.

The Civic Bulletin notes that Congressman Frank T. Bow (R. Ohio) reports that the U. S. State Department's "entertainment" division has served 122 million cocktails since 1942. The liquor bill of the diplomatic center in nine years has totaled \$6,000,000.

WHO Newsletter, published by the World Health Organization, Geneva, devoted its entire summer issue to alcoholism. Ammunition therefrom: "Although certain people are more likely to become alcoholics than others, given certain conditions of stress, there is no such thing as a personality which dooms an individual to alcoholism. Further, there is no stage, not even in the final phase of alcohol domination, at which rescue is impossible. . . . Alcoholics are made—not born." And WHO is as authoritative as you can get.



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Street

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Editorially Speaking...

● EVANSTON HAS SPOKEN

THE Second Plenary Session of the World Council of Churches, beyond all the expectations of its leaders, was a demonstration of Protestant unity. More than 160 denominations and religious groups, having memberships totaling more than 170,000,000 of all races and colors and in more than 50 countries, were officially represented. There were vast problems before the body and there are grave questions that stand unanswered, but the basic unity is unimpaired and strengthened.

I was profoundly moved by the spectacle, but I was particularly happy when the Assembly finally struck out from the Report on International Affairs both "peaceful coexistence" and "coexistence" itself. The Section and Assembly then wrote in forthright declarations against both "atheistic totalitarianism" and "atheistic materialism."

For me the two outstanding personalities of the Assembly were Bishop Otto Dibelius of Germany and Dr. Josef L. Hromadka of Czechoslovakia. Save for the facts that they both minister to churches behind the Iron Curtain, are both theologians and responsible church leaders in Communist-governed countries, these men, as they have spoken and acted at home and now as they have spoken at Evanston, have little in common.

Bishop Dibelius has fought for his faith and church against Communism, as previously he fought for them against Nazism. He risked his freedom and life then, as perhaps he risks freedom and life now. He was Evanston's most heroic figure and his sermon, without heroics, was the Assembly's most heroic utterance. Specifically for the church he renounced a "totalitarian" state's "planned propaganda for peace." Personally, before he came to Evanston, he refused to sign his name or give his support to such a program. Bishop Dibelius closed his tremendous Evanston message with the poignant and perhaps prophetic appeal from the words of St. Paul: "That you strive together with me in your prayers to God for me." He will need those prayers. It is to the eternal credit of the World Council of Churches that Bishop Dibelius was elevated to the presidium and made one of the six World Presidents.

In the last press conference of the Assembly and in speaking for the first time as a President, the Bishop said: "Christian churches cannot accept coexistence with anti-Christian philosophies."

In contrast to his German contemporary, Dr. Josef Hromadka, appearing on the same program, preached a sermon of characteristic double-talk. He had no

indictment for a godless state, but he did say that the Church should reject "any effort to look for absolute evil in any secular institution, being afraid not so much of a godless world as of a godless, Christ-less altar. . . . A godless church is evil in itself." Also he said: "A godless world is much less dangerous than a paganized, Christ-less church." And always his words and spirit were pointed at the West. In another session at Evanston, when asked if he had stated, as reported, that "Communism is the wave of the future," Dr. Hromadka answered, "No," and affirmed that he had been misquoted. But he then added these words: "*I do believe that Communism anticipates many things to come.*"

I have read Dr. Hromadka's former statements. I have his public and ecclesiastical record. I have now listened to him again and again through nearly two weeks at Evanston. I supported the application for his passport visa and I am glad that I did. Now there will be no excuse for Americans to misunderstand the man. In my opinion, the Communist Government of Czechoslovakia was justified in giving him two decorations.

Dr. Hromadka is a remarkable and almost incredible personality. A younger American clergyman who heard and conferred with him said: "Without questioning Dr. Hromadka's sincerity, I regard him, in his influence upon young people particularly, as the most effective man for Communism and the most dangerous man within the Christian Church whom I have met." As for me, this man may be sincere, but I must conclude that he sold himself a fatal compromise and that, while he has made his church politically acceptable to an atheistic government, also he has sold his fellow churchmen into both political and spiritual bondage.

Bishop Otto Dibelius of Germany has received no medals from his government, but it was the glory of Evanston that it elected him to its highest office. In the opinion of many, the naming of Dr. Hromadka to the World Council's Central Committee was Evanston's shame. Evanston could have electrified the Christian churches of both the free world and the enslaved, had it elected, in absentia, instead of Hromadka, any one of those Christian heroes who, even as the World Council of Churches sat in Plenary Session, were sitting or dying in Communist prisons and jails.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



You Can Travel **CHEAPER** on the Water Wagon

An enterprising company offers non-drinkers savings
of as much as 42 per cent on automobile insurance

By CYRIL E. BRYANT

ONE thing which has always brought my blood to a righteous boil is that I have had to pay higher auto-insurance rates because other people drink. Drunken drivers cause more accidents and fatalities on our highways than possibly any other type of operator. As a result, insurance rates have had to be increased with almost every passing year. And I—who never touch a drop—have had to pay them.

But not any more!

There's a revolutionary idea in automobile casualty insurance that can mean a substantial annual saving to those of us who abstain from alcoholic beverages. Because of it, we can—for as much as 42 per cent less cost—have the best and fullest insurance coverage available.

A pioneering insurance company has now made this possible through a remarkably uncomplicated actuarial formula. Knowing that liquor causes more than one out of every five traffic accidents, the company figures that simply by avoiding the risk of drinking drivers, they can cut their rates by a very appreciable percentage. It's as simple as that. And it means that we who don't drink no longer have to carry the insurance burden of those who do.

Two ardent "drys"—Rev. Sam Morris, a minister, and

William N. Plymat, a lawyer and an executive in a Mid-western insurance company—hit upon the idea a decade ago. Together with J. J. Mallon, a New York lawyer and a former college classmate of Plymat, they raised some capital and launched the Preferred Risk Mutual Insurance Company, of Des Moines, Iowa. Their objective, however, was more than merely the establishment of a successful company. When friends told them their venture was a risky gamble, they replied, "We're willing to gamble our investment if we can discourage people from gambling with their lives."

Giving a new twist to the old adage "If you drink, don't drive," the company adopted as its sales slogan "If you don't drink, why help pay for the accidents of those who do?" And to give its slogan real meaning for your pocketbook, Preferred reduced its initial charge for all forms of automobile insurance by as much as 25 per cent below the rates recommended by those associations which establish nationwide premium schedules. In addition, Preferred also offers a cumulative "Merit Dividend Plan" in which a policy holder is awarded a 5 per cent dividend on renewal of his policy after one claim-free year; a 10 per (Continued on page 55)



Moorish Castle, Malaga, Spain



St. Stephen's Gate, Jerusalem

From a Traveler's



Parthenon to the east, Athens

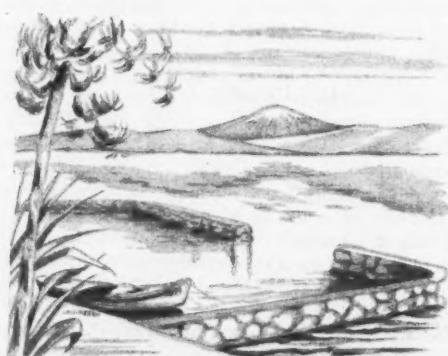
Ruhamah L. Reed of Huron, Ohio, was a member of the Christian Herald Bible Land Tour party this spring. While her companions were snapping color photographs or making voluminous entries in diaries, Mrs. Reed was recording her vivid impressions



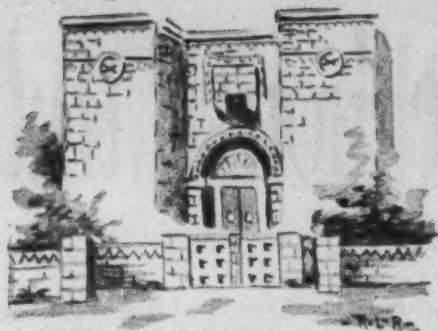
Beirut Harbor, Lebanon



Tower of Belem, 1520, Lisbon



Sea of Galilee, and Mount Hermon



St. Paul's Window, Damascus

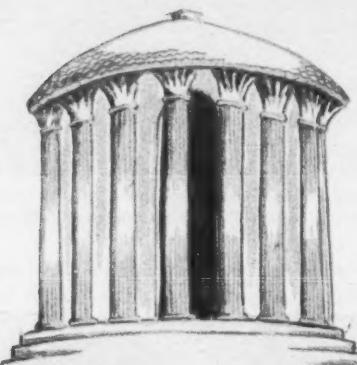


Rome from across the Tiber

Sketchbook

with careful, deft strokes of a sketching pencil.

These are some of the highlights of Mediterranean countries as she will remember them for a lifetime, memories that make more meaningful every chapter of the Bible and every page of today's newspaper.



Temple to Vestal Virgins, Rome



Service on Mars Hill, Athens



Arab Goatherd



Ox-drawn Sleds at Funchal, Madeira



The orphanage door is kept open—thanks to friends.



Youngsters at the Taichung Home have fun with a favorite pet monkey, who studies his mirrored reflection. The children also have a dog and a cat.

Though the children attend a public day school in Taichung, homework is done at the orphanage, usually under supervision. Most are eager students.

The house that

IT WAS Saturday evening and almost time for the supper bell when they came. Standing in the doorway they made quite a picture: the old lady who is a grandmother to all our children, and the ragged little boy clutching an old basket in his hand.

He was rather small with tangled black hair reaching to his shoulders. His arms and legs protruding from all too small and very tattered clothes, gave him the appearance of a miniature scarecrow. It was evident that he had not come in contact with soap and water for a long time.

Our children crowding around the forlorn little stranger asked him if he wanted to live with us. Every bed of the Taichung, Formosa, Christian Herald Children's Home was filled, but they knew that somehow we always manage to make room for "just one more."

This was our first introduction to Cheng Hiong. Soap and water, a haircut, clean clothing, and good food made a magic transformation in his life. In a short time Cheng Hiong was really one of the family. School was something new and interesting to him and going to Sunday school was a privilege not to be missed.

One day there was great excitement in our house: Cheng Hiong was missing. Everyone asked the same question, "Why did he go away?" No one could give us an answer. He had seemed so happy with us and we loved him dearly. Every possible means was used to trace him but it all proved useless.

Three weeks later on a hot afternoon
(Continued on page 41)



LOVE built

Christian Herald's home for children at Taichung, Formosa, is a place of warmth and love and laughter for the once homeless waifs now part of its big "family"

By RUTH FISHER

PHOTOS BY TIERS FROM MONKMEYER



Youngsters often help work the Home's large garden. Many learn useful trades by serving as part-time apprentices.

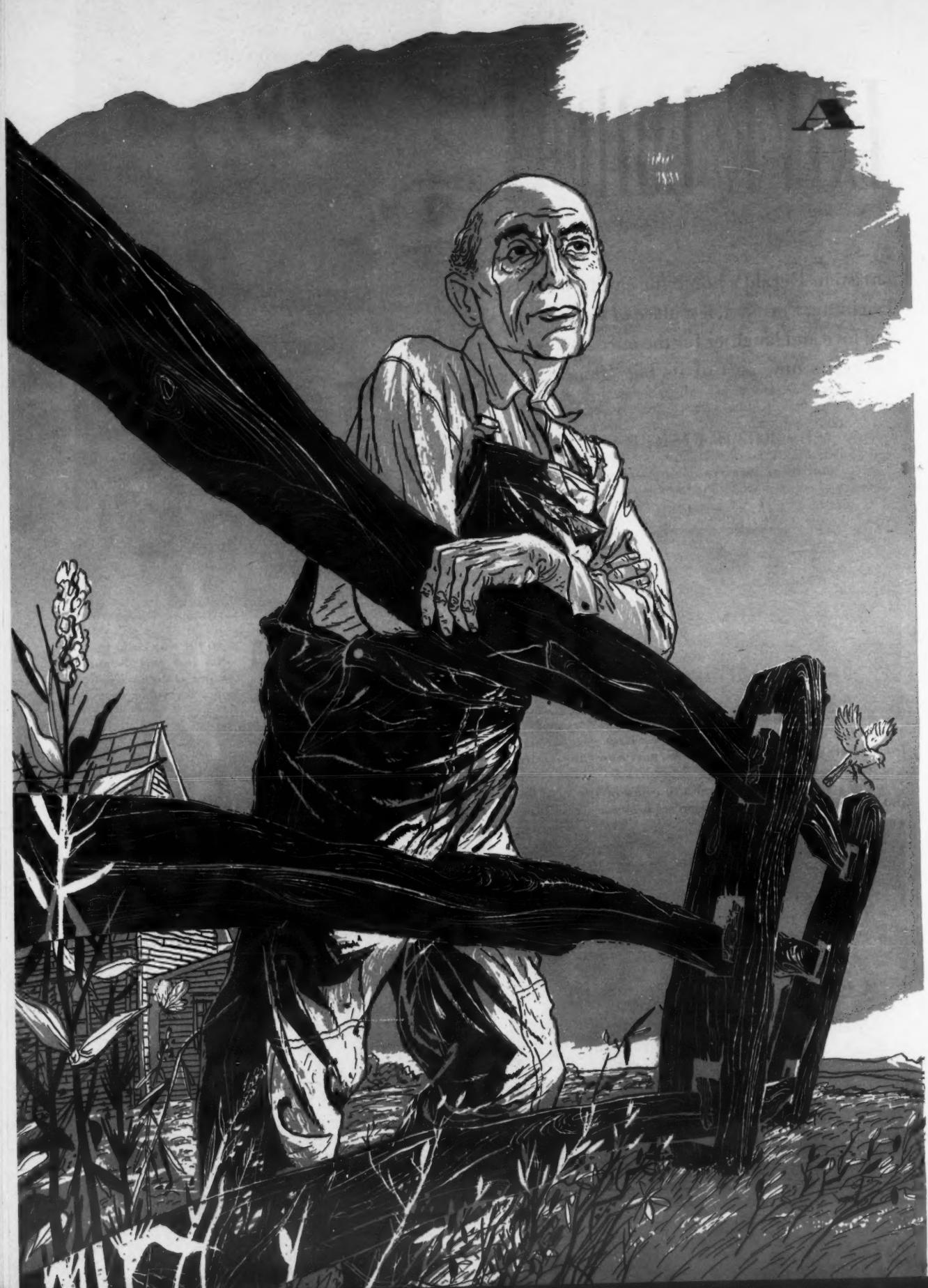
A young artist shows his friend a drawing of the Wise Men and the Star, used in last season's Christmas decorations.



To the tiny child who has lost parents and home, a doll is a subject for sober study.

A hungry helper gets ready to serve steaming rice for supper. There's always sure to be lots of good food for all.





SONG FOR Amos

AMOS Cartwright hobbled over to the curtainless window in his tiny living room and stared morosely out at the rain drizzling down on the already sodden earth. "Look at it, Jonathan!" Amos sputtered. He turned stiffly and faced the Reverend Jonathan Hull sitting in one of Amos' straight backed chairs by the wood stove. "This rain makes my rheumatism so bad I can hardly climb the ladder to the attic and empty the buckets I've got under the leaks in the roof. And I miss Miranda! Tain't living without her, somehow. Just waiting. Nigh on to a year since she died."

"Well—" Jonathan began, then stopped. He tilted his chair against the wall and stretched his long legs around on either side of the stove. Thrusting his hands into his frayed trouser pockets, he studied Amos with thoughtful blue eyes. Jonathan's hair was still thick and brown in spite of his sixty-four years, but Amos, who was the same age, had only gray wisps which he kept carefully smoothed over his head. He was a tidy little man, stooped and, right now, grumpy.

"Well?" Amos demanded impatiently.

"I was thinking, Amos," Jonathan said, "that the Swensons could easily be saying, 'Old man Cartwright's a lucky man. He's got a home nobody can take away from him.'"

Amos snorted and hobbled over to the stove. "Why

didn't you be a gambler, like you planned when we was kids, instead of turning into a preacher?" He selected a chunk of pine wood, lifted the lid of the stove and poked it in. He slammed the lid back into place with a clatter and shuffled back to his leather chair opposite Jonathan.

Jonathan continued to scrutinize his old friend. Amos squirmed. He knew that look. Sixty odd years of knowing Jonathan had warned him to be on guard. But he never knew what to be on guard for. He thought about the Swensons across the street. Too bad. Tomorrow they were being evicted, the missus and her six young'uns. Kids were going to the orphanage. Since Ed Swenson died, it had been rough on the missus. He'd left a small monthly insurance but that was a drop in the bucket. But their bad luck didn't make Amos feel any better.

JONATHAN set the legs of his chair down with a crack, leaned forward and slapped Amos on the knee.

"Amos," Jonathan said, "why don't you take in the Swenson brood? Why, man, then you'd be living again! Really living!"

"Jonathan!" Amos shouted. "You plumb loco!" He leaned forward excitedly. "Take in seven folks that ain't no kith nor kin of mine? And me with a house only big enough for two people?" He lowered his voice and looked anxiously

From his empty house Amos watched as across the street the widow and her brood were about to be evicted. It was lonesome living alone, but wasn't it better than taking in a houseful of noisy kids?

A story by FLORENCE McELWAIN

ILLUSTRATION CHARLES BECK

charles beck



at his old friend. "You feel all right?"

"Of course." Jonathan stood up. "It is just a notion." He grinned down at Amos, then suddenly flinging back his head began to sing in his deep voice that somehow was never quite in tune, "Praise God from Whom all blessings flow. Praise Him all creatures. . . ."

"Shut up!" Amos yelled. "There ain't no cause for praisin'."

The front door closed on "ye heavenly hosts."

"Him and his praises," Amos sputtered. Then he chuckled. There was nobody like Jonathan.

The door reopened and Jonathan stuck his head into the room. "The kids'll miss their mother at the orphanage, Amos." The door closed.

"Jonathan!" Amos yelled, trying to get up. "Come back!" But Jonathan didn't come and Amos sank into his chair.

Have six kids tearing through his house? Why it would look like a barn, with their mud and sticks and weeds tracked in. Pounding on Miranda's piano? He couldn't. Twain't expected of him! Plumb crazy notion!

Not that the kids weren't nice young'uns. They were. Especially Curly. He was only five and a cute little tyke with his dark curly hair and big brown eyes. Where could he be? Amos wondered. It was time for them to empty the water buckets!

He got up and poked another stick of pine wood into the stove. The flames leaped toward him and Amos hastily replaced the lid. The fire roared up the flue as the fat sides on the little stove glowed red with the heat. Nothing like a wood fire to warm a fellow's bones clean through. Smelled good, too. He adjusted the damper and returned to his chair.

There was a knock on the front door. A whispering knock made by small knuckles.

"Come in!" Amos called. "Wipe your feet on the mat. Don't want your mud."

There was the sound of scuffing and scraping and then the door popped open and a dark-haired, chubby little boy came in.

"Hi, Mr. Amos!" he called banging the door behind him. Amos winced. Multiply that bang by six! Why the kids would have the door made into kindling in no time!

"Hi, yourself!" Amos said. "What you been doing all morning?"

"Helping Mommy pack," Curly said as he clambered up on to the chair Jonathan had just left. Swinging his short legs back and forth he said, "A big truck will come tomorrow and take all our stuff away."

"Well, well," Amos said.

"Mr. Amos—" the legs stopped

swinging. "What will the orphanage be like? Will it be bad? Bud says it will." Bud was fourteen and the oldest of the six little Swensons. He was a rangy boy with freckles. And most important, he pitched on the Sunnyvale Union High School baseball team.

"Course not," Amos said. "You'll have lots of children to play with, and . . ."

"I do now," Curly said. "Five of 'em."

"But you'll have little boys your own age then."

"I don't want little boys my own age. I want Jimmy and Carol and Kenny and Pat and Bud. That's who I want."

Amos didn't know what to say.



IN REMEMBRANCE

In the Cup I see Thy death,
In the Bread, Thy face;
I am not worthy, Lord, to take
These symbols of Thy grace.

As I remember Thy great love,
Thy Body torn for me,
Thy Blood poured out upon a Cross,
My soul would kneel to Thee.

In deep humility I come,
To think of Thee and pray.
My dedication I renew
On this Communion Day.

—Edna A. Hurd



Curly added, "Anyway, I want my Mommy when I wake up in the night. Mommy takes all the scariness out of me. Will Mommy come then? Bud says she won't."

"I . . . I . . . well, let's not worry about that, Curly," Amos said helplessly. "Let's go see if there's any peppermint sticks left in the bowl in the kitchen. Shall we?"

Out in the kitchen, Amos gazed about him as Curly ran to the bowl on the table. The kitchen was the largest room in the house. Miranda had loved it with its pots and pans and cutlery hanging from hooks along the wall and the big shining copper bottom tea kettle singing on the wood cook stove. It didn't shine nowadays. Amos felt bad about that, but he wasn't much hand at polishing. When Miranda was here, if it were Monday, the clothes rack would be draped with wet laundry and hugging the stove, the steamy fragrance of good clean soap filling the kitchen. And Amos, more'n likely, would be sitting in the old rocking

chair close by. Amos heaved a sigh.

He limped back through to the living room and on out to the front porch. Curly tagged along at his side, noisily sucking a slender red and white striped stick. Across the street in the Swenson house, was the sound of singing. Amos cocked his head so his good ear could detect the tune better. Then he straightened his back in disgust.

"Praise God from Whom all blessings flow." Wasn't there any other song in the town? Apparently there was, for clear and distinct came the words, "Count your many blessings, name them one by one. . . ."

Amos snorted and hobbled back into his house, slamming the front door behind him. What were they trying to do? Make themselves believe they were lucky, or just soft soapin' the Lord?

"What's the matter, Mr. Amos?" Curly demanded, frowning. "Don't you like folks to sing? Mommy says it helps make things so they won't seem so bad."

"There's songs and there's songs," Amos sputtered. "Let's go empty the buckets."

"Okay, Mr. Amos."

THE FOLLOWING MORNING, Amos was awakened by the sound of a truck parking across the street. He dressed, then went out onto the front porch. It had stopped raining. Puffy white and gray clouds raced across the sun. The storm was over. Two men in slickers and hats climbed out of the truck in front of the Swensons' and started up the muddy path. Mrs. Swenson opened the door and they went inside.

Strange, how Mrs. Swenson always reminded him of his own Miranda. Both were large women and good natured. It would be kind of a relief to have her gone. She always gave Amos a start when he saw her.

Jonathan strode into the house just as Amos was filling the tea kettle for water for his coffee. "I see your neighbors are leaving," Jonathan said, as he sat down in the rocking chair by the wood stove.

Amos tipped the tea kettle up with a jerk. The lid clattered down into the sink.

"The Lord has no hands but ours through which to work," Jonathan said slowly.

"Sure you ain't muddled in the head, Jonathan?" Amos demanded. He held the tea kettle in mid-air and stared at Jonathan. "First place," he went on, "this ain't the church, and second place, if 'twas, it ain't Sunday nor prayer meetin' night. You're plumb crazy."

Jonathan got slowly to his feet, his
(Continued on page 53)



Blind since childhood, insurance executive Tom Hawthorne of Van Nuys, Calif., not only carved out a career of his own but also helps others learn confidence and self-support.

The Blind Can Lead The Blind

By NORMAN E. NYGAARD

WITH a thin blackthorn cane Tom Hawthorne, young insurance executive of Van Nuys, California, makes his way from his home to his office, finds his way to the offices of other businessmen, goes to Los Angeles or to nearby towns in the San Fernando Valley, and lives a completely normal life although he has been sightless since he was ten years of age.

"But," he explains, "I never walk alone. You see, Someone has been walking beside me ever since I lost my sight."

Tom was ten years old when the accident happened which deprived him of his vision. He was small for his age, nervously energetic, with a tremendous thirst for knowledge, a bent for exploring the unknown.

"When he was just eight months old," his mother said, "I had to make a bracelet of little bells for him so I'd know where he was. He was always looking for something. He wanted to know what was at the top of a staircase or what was in some closet or in a room with a closed door. There was no way to keep track of him except to put bells on him."

At the age of ten he was given a chemistry set and when he had completed the experiments which came in

the book of instructions a friend gave him a more advanced set. A guarantee came with both sets assuring purchasers that they contained no dangerous chemicals of any kind. But on August 6, 1931, a mixture which Tom had concocted exploded. As a result of the explosion Tom lost the sight of one eye and before Christmas sympathetic ophthalmia developed and the sight of the other eye was gone.

Despite long periods of surgery and untold suffering Tom refused to be different from other boys and his mother decided for his sake that she would not coddle or protect him. He would have to learn to live sightlessly in a sighted world.

WHENEVER Tom went downtown alone," his mother said, "I'd pray constantly that nothing would happen to him. But I couldn't refuse to let him go. He wanted to show that he could make his way alone and I never wanted to let him lose that sense of independence."

Tom remarked wryly, "Don't think that I didn't pray too. I knew I had to get around but I knew I wouldn't make it if God didn't walk beside me."

In Red Oak, Iowa, and later in Cedar Rapids, Tom had newspaper routes. Always, too, after Halloween

he'd be downtown early in the morning signing up merchants for his window-cleaning service. He would line up as many as he thought he could handle and then hurry back with razor blade and a bucket of water to clean all the windows for which he had contracted, his sensitive fingers guiding him in his work.

TOM went to school with sighted children. After the family moved to Van Nuys the Hawthornes made a working agreement with the principal of the high school that Tom would keep up with the class if he would let Tom enroll. There are special schools for the blind in the Los Angeles system, but the principal accepted Tom although technically he violated the rules when he did so. With his mother's help Tom studied English, history and social science subjects. His father helped him with mathematics and geography.

Tom even entered into sports, actually riding a bicycle.

"Only twice in his life did Tom ever suggest that he regretted his blindness," his mother said. "Once when he had started on a bicycle trip one of the boys remarked, 'You'd better stay home, Tom. You'll slow us down too much,' and Tom came home

T.C. Penney

LINES OF A LAYMAN

SUCCESS DOES NOT NEED GENIUS



IN MY last column I quoted the distinguished English author, the late H. G. Wells, as follows:

"Success has absolutely nothing whatever to do with a man's reputation, or material possessions, or social prominence.

"True success is the relation between what a man is today (that is what he has finally become) and what he could have become had he made the most of his ability and opportunity through all the years of his working life."

It is an astonishing contrast that Mr. Wells makes in the two conditions: (1) not what anyone of us is in the later years of life, but (2) what we could have become had we done the utmost with all our ability, understanding, and control directed upon a worth-while ultimate purpose.

This means that a young man starting out can so increase and direct his effort that it will carry him far beyond the usual time of men's retirement. Let me say this of retirement: No man should live a business life of 20 or 30 years and then retire into *nothing*. Along the way he should have provided for himself *something* into which to retire; something worth while as an adventure in benefits and service.

Success in business does not depend upon genius. Any young man of ordinary intelligence who is morally sound and not afraid to work should succeed in spite of obstacles and handicaps if he plays the game fairly and keeps everlastingly at it. When I see a youngster identifying himself so closely with his work that the closing hour passes unheeded, I recognize the beginnings of success. He is doing more than is required of him—that is, he is doing more than his employer requires of him, but not more than his own conscience requires.

and remarked wistfully that he'd have been able to go along if he hadn't been blind.

"The other time was when he worked for Lockheed during the war. He left college because he wanted to serve his country in some capacity and Lockheed was using sightless people as riveters. One day when he heard a P-38 streaking overhead he said, 'I'd be up in one of those, Mom, if only I could see.'"

Tom didn't graduate from college. He had crammed in as much mathematics as he could take and his Lockheed experience made him want to earn his own living.

He studied the insurance business and passed the state board examination. He filled his mind with rates, the telephone numbers of prospective clients, all the data that other men can note down in books.

With a grin he remarked, "I had to get it all between my two ears."

A deeply religious individual with a philosophic bent, he is also able to quote long passages from the Bible. His mind is also a treasure store of

other material: the number of steps from his office at 14507 Sylvan Street in Van Nuys to the American Legion clubhouse where his Kiwanis Club meets; the telephone numbers of all his friends and business associates; the information which he garners from radio, television, history, poetry and geography.

HE can visualize the road that he is traveling. Once in the dark, on our way to Los Angeles, we drove along a winding road which had many turns. We came to a cross road and I made a mistake and started to turn left.

"Right, fellow, right," he said, "The left turn would land you in North Hollywood."

Before Tom settled upon insurance as a life work he spent ninety minutes working in an industrial shop for the blind. His job was to count sheets of paper. The payment for this work was two and one-half cents a thousand.

"You can't imagine what that would do to a man's soul," he remarked concerning the experience. "Day after day the same thing. No chance to

think. No opportunity to use any talents except those in the tips of your fingers. I came home after trying it out and talked to God. I made up my mind that I could never be rehabilitated in that way and I prayed that the opportunity might be opened up to me to help other sightless persons escape from that kind of a life."

Success in the insurance field came to Tom Hawthorne slowly.

"People will give you a policy once in a while because they feel sorry for you," Tom explains, "but that isn't good business. You've got to prove that, despite a handicap, you can give them better service than anyone else in the field before they think of you as their insurance agent and not as the blind guy who sells insurance."

So, day after day, he made calls. Although there were times when he felt as if he'd have to give up, he refused to do so.

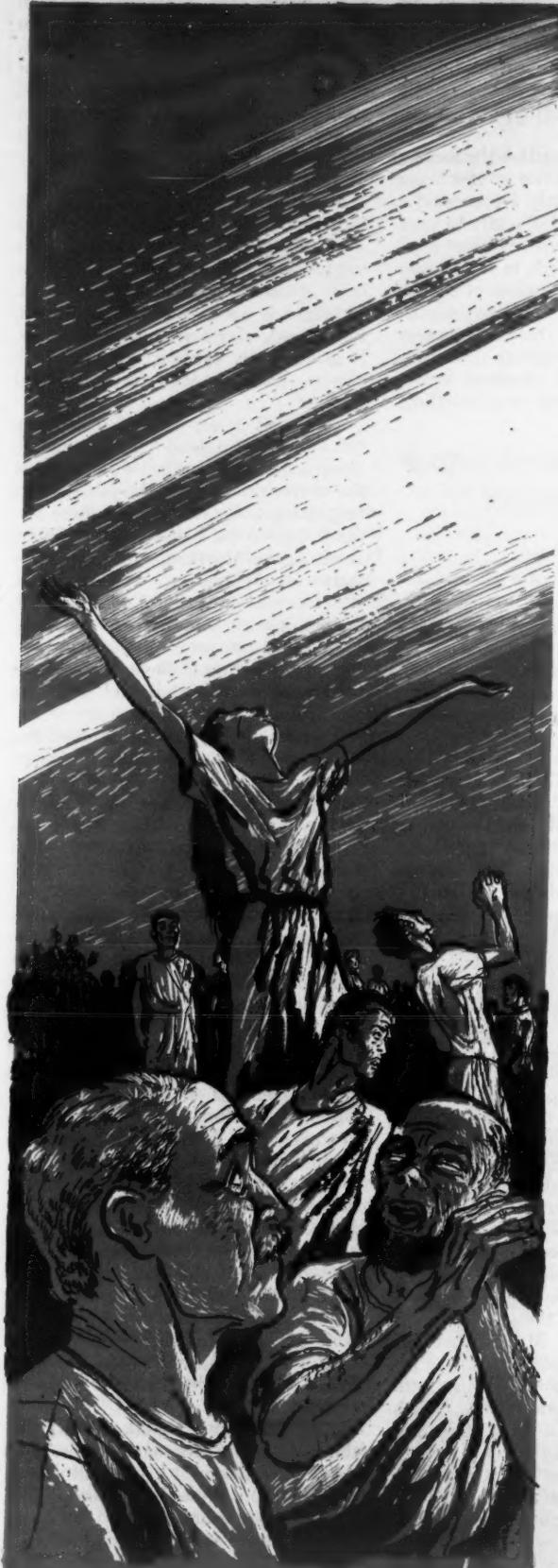
"I had to keep going, you know," Tom reminded me. "I couldn't let Mother down and I had an overpowering conviction that if I gave up I'd be letting God down. You see, I was not only working for myself, but in a sense, for all sightless folks."

He bumped into lamp-posts and mail boxes. He got callouses on his shins from hitting the counters in stores and from tripping on fire hydrants. But people came to know him. Gradually they had confidence enough to believe that he could devise insurance programs for them. Slowly failure merged into success until finally Tom had a small staff of sighted persons working for him.

Immediately after he had proved to himself that a sightless person could build up a business in the highly competitive field of insurance, his earlier dream of training others came more than ever to the fore. He particularly wanted to help men in their twenties, thirties and forties who had suddenly become blind.

"They've been in business. They've started their families, built their homes, gone along pretty well, and then—bang—they lose what most of them consider their most important asset—sight. Making brooms or cocoa mats can never suffice for them. Just because a man loses his sight is no indication that all his earning ability has slipped. It just has to be channeled into new fields of service. Men of that kind have been accustomed to using their minds but they can't spend years at a university in undergraduate or graduate work learning law or preparing to teach. They need a job now."

Since his field is insurance, Tom decided that he'd attempt to teach
(Continued on page 98)



PHANTOMS in ascension robes

The Millerite legend: fact or hoax?
Here's what really happened on a day
in 1844 when a devout band of people
awaited the second coming of Christ

By FRANCIS D. NICHOL

PERHAPS I should plead guilty to murder. I have killed a good story. And everyone likes a good story, particularly one that deals with the dramatic, the heroic or the idiotic activities of people at some key moment of history. The "Millerite legend" was all three.

As the story goes, on a day in 1844 a company of religious people in New England clothed themselves in ascension robes and perched on housetops and hilltops to await the expected second advent of Christ. That night, disappointed, they had to go home flapping their robes behind them.

The myth would be harmless enough at this late date except for the fact that it is being trotted out again—and as gospel truth. In the last few months the doctrine of the Second Coming has been thrust into the news by the Evanston meeting of the World Council of Churches. Theologians have had much to say about the ramifications of "eschatology," as they term it.

All of which has revived the Millerite legend. The myth allows a reteller to work around to the horrific question: "If people begin to believe in the literal coming-again of Christ, won't they act as irrationally as did those people in 1844?" This gives more than ordinary interest to the story about an ascension-robed people of a century ago, and indicates that it needs to be exposed and refuted once more.

The story, of course, has many colorful details. Some of the believers are said to have climbed trees in flowing robes—no mean feat—and then to have fallen, with disastrous results. Others of them allegedly became insane from the excitement, and a few even are said to have committed suicide or murder during their insanity. A further blood-chilling item has to do with the alleged death of two little children, frozen as they waited in a field for the return of Christ.

If I must plead guilty to murdering a good story, I want to make it evident that I did so in self-defense. I am a member of a conservative Protestant body which makes the doctrine of Christ's second coming very central in its beliefs. We can't claim originality for the doctrine—the belief is as old as the Bible and is found in most

Christian creeds. But because we have made it prominent, and because our spiritual roots run down into the Advent-conscious period of the early 1840's in New England, we have suffered embarrassment from the telling of the ascension-robe myth.

That embarrassment confronted me personally in print in endless ways. Sometimes my daily paper carried a columnist's story of the "silly antics" of some people of the 1840's who expected Christ's personal coming. The moral was that anyone today who expected His coming must be a bit daft. Or an ad writer, reaching for the sensational, laid out one of those world-progress ads, picturing man's advancement over the days when "the Millerites . . . bought ascension robes" for earth's finale.

If I challenged the fantastic stories concerning the long ago I was quickly downed with ponderous tomes. I looked silly trying to fight the impressive *Encyclopaedia Britannica*, for example, which declared in so many words that the Millerites sat in their "white muslin robes, on housetops and hills."

This much, of course, I knew to be fact: In the early 1840's there was widespread in the United States, particularly in New England, a religious movement known as Millerism. The name was derived from that of its leader, William Miller, an ex-captain of the War of 1812. The essence of this inter-church movement was a revival of interest in the doctrine of the personal coming of Christ. So great was the interest, though often of a hostile variety, that Miller's name was frequently more prominent in the newspapers than that of the President of the United States. But from the 1840's onward there swirled increasingly around the Millerite Movement a blinding dust cloud of incredible tales.

I fell to musing: Why should the doctrine of the literal, personal return of Christ to blot out evil and recreate a perfect world for upright men, make its believers wildly irrational in conduct? The apostles believed the doctrine and were models of Christian conduct. True, the Millerites of a century ago, set a specific date for Christ's coming, but why should that necessarily lead them to weird conduct?

Literature, after all, is filled with false stories. For example, most people believe Nero fiddled while watching Rome burn; but the violin wasn't invented till the 16th century, and the historian Tacitus states that Nero was 50 miles away at the time of the fire. And of course we all "know" that Sir Isaac Newton got his idea on gravitation from the impact of an apple on his head; but patient researchers find

no reference to the incident in Sir Isaac's writings, nor in the writings of two eminent men to whom he related the facts regarding his original work on gravity. Voltaire first published the story—73 years after the apple allegedly fell!

Out of my musings came the feeling that maybe the Millerite stories were also hoaxes. Fortunately I possessed a healthy skepticism, God's gift to man to protect him against fraud. But even a flinty skepticism tends to wear away under the constant abrasion of plausible stories. I decided to investigate. Time was to prove that my venture had in it all the intriguing thrill of a detective hunt for a phantom crook.

My initial discovery was startling.

U.S. history by McMaster, written largely in terms of the items found in the newspapers through the years. There I read a summary of newspaper stories of the 1840's that described strange Millerite conduct—ascension robes, two frozen children, a robed Millerite falling from a tree, mentally shattered victims.

My courage ebbed—but still I was skeptical. The newspaper stories seemed just *too* lurid. Solicitous friends suggested I explore no further, lest *more* ghosts come out of the closet. But light is good medicine for ghosts, I reasoned, and reviving my courage, I decided to explore not only the closets, but the Millerite cellar and garret.

I visited every historical society office in New England where the movement arose, and endless libraries over the country. Notices in the newspapers helped me to locate further source material. I lived for a time amid the book stacks of the American Antiquarian Society at Worcester, Massachusetts, which contains an almost complete collection of early American newspapers. I stumbled onto an unpretentious looking box at Aurora College, Illinois, that held more than a thousand letters to and from William Miller.

I read faded pages and inhaled fine dust for two years, photostating literally two bushels of key documents and newspaper items. When I finished, my face was grimy with dust, but I was beaming through the dust. Here's what I found:

IN THE 1840's, it was clear, many people took their religion lustily, even explosively. In 1844 rioters actually burned down Catholic churches in the City of Brotherly Love. If there were any libel laws, the press seemed unaware of them. That forthright word "liar" was often employed, nor was it always confined to the secular press. Opposing schools of thought within denominations hurled acrid adjectives at each other.

The 1840's were marked by credulity. An 1843 newspaper solemnly reported that a woman had vomited up a full-grown frog, which took one great hop and died; she had earlier swallowed a tadpole when drinking in the dark! The editor said he believed the story because a minister had told it to him, and the minister's wife had swallowed the tadpole! The story was reprinted widely.

The 1844 newspapers related that the wife of a Missouri settler had suckled an elk until it was full grown. Many editors printed the item as fact, some hedged a little.

There were no leased wire services,
(Continued on page 36)

FALL PLANTING

*This brown little bulb
I can cup in my hand
Holds a miracle
Only God could have planned.*

—Elinor K. Rose



TEXT: "Now faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11:1

Act As If...

By S. M. SHOEMAKER

Rector, Calvary Episcopal Church, Pittsburgh, Pa.

A SMALL boy once said, "Faith is believin' what you know ain't so." Of course this is a complete misconception. Faith is primarily a kind of expectant loyalty towards God, life and the universe—only secondarily an intellectual conviction. It is much more like falling in love than it is like adopting a philosophy. When we find faith, as when we fall in love, all our faculties are used, not the intellectual ones only.

In its earlier stages, the finding of faith may be very much like a scientific experiment. You take a hypothesis, you test it, you confirm or disprove it. Faith (real faith) does not move in an atmosphere of pious make-believe, but of open-eyed trial and testing. It can be begun without making any of the large assumptions we often think it requires of us. Science and religion can be quite close together in the all-important method of approach. As Lowell phrased it, "Science was faith once."

Some will say, "But isn't it a kind of hypocrisy to 'act as if' when you really don't believe at all? One could answer that it is not hypocrisy for a scientist to treat a hypothesis as true long enough to prove to his own satisfaction that it is or is not. It might be hypocrisy if your mind was made up ahead of time, and if you were determined, no matter what happened, to hold on to your skepticism, or for that matter to hold on to your faith, no matter what "acting as if" might show. A real experiment, entered into with an honest and open mind, is an avenue to truth.

Mrs. Thomas A. Edison told me that her husband worked for eight years to create the common electric bulb. He had faith that such a thing could be done. He had ideas about how it might be done. He tried one after another till he struck the right one. The world takes the incandescent bulb for granted. But it was one man's hypothetical faith that led to the discovery. Should we begrudge the few hours, or

even months, or years, if it should take us that long to find God?

Some years ago I found myself talking with one of the most natural and congenital skeptics I ever knew. He had made a fortune and lost it, made another and lost that. As he sat there twiddling a cigarette in his nervous, fingers, he told me he wasn't sure he had enough money to pay his rent. He was taking pills in order to sleep. I think he doubted if there was any way out of his predicament.

He had been to a meeting where I had spoken, and knew of my own faith.

"Want to try an experiment?" I said. "Waving me off, he answered, "I don't even believe in God."

I said to him, "Well, there is some-

thing that seems to help people who believe. And I believe that Something will help you if you will let Him."

"How can I let Him if I don't believe in Him?" he asked.

"Well," I said, "suppose we tried just saying out the whole truth about your situation, and the way you feel about it, to Whatever is the ultimate truth and reality in this universe—call this 'He' or 'She' or 'It' for now—and honestly ask for help and guidance."

"How would you do that?" he asked, growing warmer with curiosity if not with faith.

I suggested that we kneel down out of a kind of reverence towards the Unknown, and then that he say out exactly what he was feeling—not putting on anything, not pretending he believed anything he didn't believe, but exposing himself to whatever creative force runs through existence.

"Well," he mused, "I certainly am in a jam. I'll try anything once." The adventure of something entirely new, that just *might* make a difference, was getting his imagination.

HE got down on his knees, half laughing at himself and thinking nothing would happen, half hoping that it might. . . .

What he said in his prayer (I recall it word for word) was, "O God, if there be a God, send me help now, because I need it."

It was a good, honest, selfish prayer. From where I sit it is worth a dozen pious word-formations that never get above the ceiling.

Climbing back into his chair somewhat sheepishly, he looked at me in a mischievous kind of way, and after a little while said, "I don't feel any different."

I told him I didn't specially care how he felt, but I was interested in what he was going to do. "Got a Bible?"

He hadn't but his wife had. I said





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JEWS WHO MUST SUFFER FOR CHRIST



Rev. Jacob Peltz

Jews who confess Christ as Messiah and Saviour frequently undergo the severest hardships and persecutions. One Hebrew Christian in Jerusalem was advised "not to be baptized" and "don't dare mention your faith to others!" In reply, this Hebrew Christian exclaimed: "Say nothing to anybody about my Lord! I would rather be dead. As long as I live, I want to be a witness for Him."

Other Hebrew Christians have been ostracized, boycotted, tormented and beaten because of their courageous confession of the Lord Jesus Christ. It is such Hebrew Christians, new converts, missionaries, the unemployed, the maltreated, the bewildered and the hungry, whom we must shepherd and sustain. Please do pray for us and send your gift to help our ministry amongst the poor and lonely, the young in our Children's Home, the aged Hebrew Christians, the babies in Christ, suffering frustration and humiliation for His sake. The need is very great! Please do send your gift now.

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he might read a chapter that night before he went to bed—maybe the third chapter of John; and another when he woke up next day—maybe the 12th chapter of Luke. I suggested he might come to church Sunday and see whether he could catch anything from the faith of other people. Also that he keep praying every time he could think of it. "Keep saying whatever is honest about yourself and your situation to whatever is the Truth behind all creation. I think you'll feel you are being answered," I said, "and this is your end of the experiment."

He tried it—intermittently at first, fighting almost every step of the way, as if some imp of the perverse was sitting on his shoulder saying, "You know you don't believe a word you are saying."

But he kept on with the experiment. His own need prodded him. The faith of other people gave him an atmosphere at least more positive than that created by his pagan friends. He had to admit that *something* was helping him, for he began sleeping without barbiturates, the business slowly began coming back, and there was something with which to pay the bills.

The skeptic was baptized and confirmed and died a vestryman of my old church in New York. At his funeral there were hundreds of men, at least a dozen of whom said to me that he was the last man they ever thought would "get religion." Yet he did. How? By an experiment. By *acting as if* till there was an opening for God to come through. Not full-blown faith, but just a small channel of aspiration.

OFTEN it pays to stumble around. "Suppose," once said Charles F. Kettering of General Motors, "a half-dozen of us are seated around the walls of a very dark room. We are told that somewhere in the open middle space is a chair. That chair would be found, not by those who sat still and philosophized, but by the fellow who got up, walked and stumbled around until he found it. Nobody ever found anything sitting down."

When children are small, they know little about manners; as they grow older, they do better. It is much the same with God. Reverence and worship come later. Possibly our first real approach to Him is through being as frank and honest as little children are.

One day a young doctor with a warm heart, who was first experiencing the tragedy of pain and illness in children, met a minister whom he knew on the street, and said, "I guess I need to talk to you. Instead of believing more in God, sometimes I feel like shaking my fist in His face and saying, 'D... You for letting these kids suffer like this!'"

Instead of being shocked, the minis-

ter said, "Probably that is the first real prayer you ever said."

The young medic was surprised that a clergyman would liken what sounded like pure blasphemy to prayer. He was told that if he would pursue this further, and really tell God all that he was thinking and feeling—say to God just what he had said *about* Him—it might be the first step toward faith.

NOTHING is a greater proof of the reality of God and of prayer than just this difference between saying something in general, and saying it with your mind upwards towards Him. It seems to give Him something like a lightning rod down along which He can send help.

It was also suggested to the doctor that prayer is a two-way proposition, and what God has to say to us is at least as important as what we say to Him. Hence, why not listen a little while? He did. No great illumination—only a strong conviction to the doctor that his job was to alleviate as much pain and suffering as he could, and that somehow God was interested in that. This experimental approach afforded him an avenue to faith.

Last year some ideas of experimental faith were tried out by a group of fairly privileged younger married people. They began by facing the fact that Christianity had a primary place in the emergence of our western ways of freedom and democracy and soon they went on to ask, "How do you find this faith?" There is a power in this universe which we call faith, and which is as plain and real as the power of electricity or the atom. Samples of faith do more good than sales-talks about it. These couples began taking the first steps of spiritual experimentation—trying to pray to find God's will, not trying to get Him to change it in favor of their own, taking a seven-weeks course in what Christianity is, putting actual prayer and faith to work daily.

One of these young men, a Harvard graduate with a fine New England background and a good moral outlook, but a very slim hold on anything like real faith, told me recently: "All my life I have tried to find God by reason and logic. I could find reasons for believing in God, but I could also find reasons for not believing. So it never got me anywhere. Then someone came along and told me to make an experiment of this—to act as if God were, and see what would happen. I did. And what happened was that prayer has become a real, life-giving force to me. I live under less pressure, sleep better, make better decisions, and am generally a much happier—and I hope more useful member of society."

He has joined the church, is teaching a class of boys on Sunday, putting

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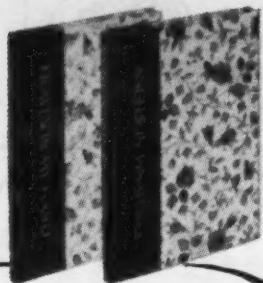
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his faith to work daily on the job, and has found a whole new source of inner power. None of this has come by swallowing something he could not digest intellectually; but by exploring in a field where he did know exploration was possible.

Try it in several fields. Try forgetting yourself more in your relations with people, and going out to them in caring and in service. Act as if love would work better than self-centeredness, or resistance, and see whether it will. Try it today on the most impossible person you know. At times it seems as if love sent out to people were as definite as sunlight, as powerful as electricity. Whatever it may do to the other person, it will at least make you feel better and probably live better.

Act as if prayer were real. Don't talk about it, or argue with yourself about it, but *pray*. Get on your knees if it will help—or go into a church where it is quiet. Cut out the world for a while and seek God. Talk to Him as if He were there. And you are likely to discover that Somebody is listening. How do you know it? How do you know red from green in a traffic light? What has made people pray throughout all the ages?

Act as if prayer for other people were real. Lift them up to God in prayer. Don't draw them back again in worry—leave them in His keeping and pray for them as often as you can think of it. William Temple, the great late Archbishop of Canterbury, said that when he prayed for people, coincidences happened—and when he stopped praying, the coincidences stopped. That may be your experience.

Many people who would like to have faith feel themselves denied it because they would have to begin by saying they believed something they did not believe. However, the leap of faith is not the admission of credulity, but of a kind of courage. The first steps of faith are looking for the evidence. The greatest evidence of all is a first-hand experience of God. That is why we must come right into His Presence, or at least seek to do so. We can indulge a great deal of doubt so long as we merely talk *about* God. But when we walk right into His Presence, and talk to Him, doubt has a way of vanishing: it just seems curiously out of place, irrational and silly. Try telling Him in the deep silence of night, or in the dark corner of a quiet church, or as you walk along a country road, that you do not believe He exists! *Try it*. Don't just think about doing so, but actually *do it*. I'll wager that what you will get back from Him will not be a blinding light, or some gush of sentimental feeling, but rather a sense that you have been acting a bit foolishly, then a cool sense of added strength,

some insight about a problem or a person, a realization that you are in touch with more Power than ever before in your life.

Faith is like every other experiment. You try it first. You want to learn to ride a bicycle: you get on, cut queer figures on the road, fall off a couple of times, and finally get the hang of it. There is a point where the experiment turns into an experience. You want to learn to swim. You get in part way and splash around. Somebody tells you what to do with your arms and legs. After a while you find that the water plus your own efforts are holding you up and moving you forward. It is the same with faith. Nothing beats a try! As in everything else, we learn by doing. Certainly this approach to religion

The Builder

They taught me how to build
(A better world, they said)
And in my youthful zeal
I helped construct a bridge that led
To other lands, that linked together
men who dwell
Around the earth. And Peace stood
sentinel.

They handed me a bomb,
Commanding me to hurl it down. And I,
(What else was there to do?)
I loosed it from the sky.
It ripped the girders, crushed the steel,
it tore the bridge in two.
And War drew out his fiery sword to
stab Peace through.

What I have built is gone: man's way
has reached an end.
O Builder of the universe, teach me!
For I must build again
A road that shines like a beam of light
straight to the hearts of men.

—Clara Paine Otis

ought to command itself to an age that has been nurtured on the scientific spirit. It means simply that, instead of going counter to that spirit, we apply it—apply it to the most important thing in our lives. As President Pritchett of Carnegie Institute points out, science is grounded in faith just as much as religion is: "Scientific truth, like religious truth, consists of hypotheses never wholly verified that fit the facts more and more closely." We need not expect that all hidden meanings will be clear if we make the experimental approach to religion. But we can, as Thomas Huxley enjoins us, sit down before the facts as a little child and be prepared to give up our preconceived notions. This will start us on our way. And with all our scientific preoccupations, we need to remember the truth of the ancient Chinese proverb: the longest journey begins with a single step.

THE END



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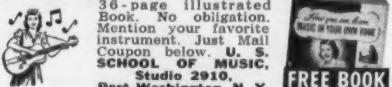
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PHANTOMS IN ASCENSION ROBES

(Continued from page 30)

no telephones, and thus little chance to verify quickly the facts about any happening. The newspapers unblushingly copied, one from the other, the most defamatory stories. But they rather routinely protected themselves with the irresponsible phrase, "It is rumored," or "It is reported."

Into that kind of world Millerism was born. The movement proper existed for about four years and came to its climax October 22, 1844, the day mistakenly set for the coming of Christ. By early 1843 Millerism had grown large enough to attract wide attention and critical barbs. Prominent among these were the rumors, widely published in the press, that the Millerites were making long white robes in which to ascend to heaven.

But rumor quickly changed to alleged historical happening with the sad story of Samuel Shortridge of New Hampshire who, dressed in a "long white ascension robe," climbed an apple tree, jumped upward, fell downward, broke his neck and died. "The distressing effects of Millerism," commented the press. But the news item hardly made the rounds before it was challenged — by Shortridge himself. Whether he even climbed a tree, robed or unrobed, no paper attempted longer to maintain. The poor fellow had suffered from spells of insanity, for as far back as ten years, the New York Tribune confessed. That was before Millerism began. This lone story of apple tree activity (I found none other) planted apple trees in an amazing number of credulous minds and history books, each tree bearing its ghostly fruitage.

The Millerite rejoinders in early 1843 were evidently so convincing, to say nothing of sulphurous, that the robe story quite died out of the papers, though other ridiculous ones took its place. If the Millerites themselves weren't crazy, at least they were driving others mad — that was the sinister turn the accusations took. McMaster's History cites certain of these news items as indubitable facts.

In the American Antiquarian Society library I found a complete file of the annual reports of asylum superintendents for the 1840's — drear documents — and made a great discovery. The cause of a patient's insanity, as set down in the asylum record of those days, was that given by the relatives! And what causes they gave — "family trouble," "disappointed ambition," "asthma," "animal magnetism," "mortified pride," "political excitement," etc. Only a very few gave "Millerism." And a careful (even ex-

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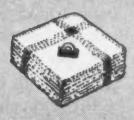
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haustive) examination of them revealed that in many cases those suffering from supposed Millerite-induced insanity had had earlier attacks, long before Millerism was known.

A few weeks before October 22, 1844—the day the Millerites believed Christ would return—the press rapidly increased its stories about them, and revived the ascension robe item. On October 17 a Boston reporter in New York city wrote of seeing a placard in a Bowery store window, "Muslin for Ascension Robes," and added: "I know not whether this was done for wagery, or from that spirit of trade, which is ever willing to turn a penny on war, pestilence or conflagration." Many newspapers printed the reporter's item about the words on the placard, but generally failed to add that they might have been written as "wagery."

In the lusty 1840's printers often capitalized on current issues by bringing out broadsides—large sheets of paper printed on one side—that colorfully discussed the issues. A broadside widely circulated a few days before October 22, 1844, pictured the Boston Millerites, clothed in ascension robes, ascending to heaven atop their tabernacle. In the accompanying text was the story of a Joanna Southcote who, years before Millerism arose, had allegedly gone out one night on a hillside in England, in expectation of Christ's coming. Returning home, so runs the story, she called to her husband to unlock the front door, but he called back gruffly that his wife had gone to heaven and that he would admit no strange woman. A good story! Altogether too good to let die. As late as 1954 a newspaper columnist brightly tells this story as solemn history—with its setting, however, in the United States, and the debarred wife a Millerite!

October 16, 1844, a Philadelphia paper printed this bit of hearsay about the Millerites: "We have not attended any of their assemblies, but those who have been present at their meetings, assure us that the scene is appalling." But on October 21 another newspaper in that city, not content with gossip, sent a reporter to one of their meetings, and then published this: "We took occasion to go to a Millerite chapel in this city, to witness the proceedings of the fanatical persons who attended them, and were surprised at the apparent intelligence and actual respectability of the members. Discourses were pronounced in smooth terms."

Then came October 22! I turned the yellowed pages of every newspaper I could secure, and found—nothing! That is, nothing about robed Millerites, either on housetops or hilltops or in the fields. The only mention of fields was the story, a true story, of some 150

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Millerites who withdrew from Philadelphia the day before the expected end. These 150 leaving one city—and in civilian clothes—apparently provide the only basis for the current legend that the Millerites left the great cities by thousands—and in flowing robes.

Out of this Philadelphia incident came the rumor that two children had frozen to death, exposed to the bitter weather over night. But the coroner's report for the week contained no account of two children dying from exposure or freezing—and the temperature was in the 50's!

The newspapers really said little about Millerite activity on the 22nd. What's newsworthy about a group quietly sitting at home or in a church service? A Cincinnati newspaper published a reporter's eyewitness story of a Millerite gathering on October 22—the only such report I could find—the meeting of some 1200 in their tabernacle in that city. He candidly wrote: "I observed no ascension robes on, and concluded that the rumor of a wagon load having been taken there yesterday, was only a slander. There was less excitement than I expected, and a great deal more cheerfulness. . . . The meeting was very orderly." The story was reprinted in a Philadelphia paper.

The paper that really caught my eye was the Boston Post of November 2, 1844. Dominating the front page was an article by Miller's principal associate, Joshua V. Himes. He had appealed to the editor to make the "amende honorable" for the scurrilous skits that had been published. The article bristles with names and dates and places, and tells of the health and happiness of certain Millerites who allegedly had committed suicide. Then Himes adds: "Every other case of suicide and death that we have been able to trace—not excepting the two children who froze one night near Philadelphia—are equally false—and also every story about ascension robes, etc."

This Post article was widely quoted by other papers. None attempted to refute it. Some frankly admitted, as did the Boston Daily Mail, that Himes "most effectively disarms his enemies and nails their slanders to the counter." A researcher examining the newspapers of 1844 could hardly fail to find some reference to Himes' documented article of denial. But has any writer on Millerism ever mentioned it? No!

If McMaster saw these favorable items, and others that might be quoted, he gives no intimation in his *History*, which ostensibly is coldly factual and objective. What's more, the reader would never guess that most of the newspaper items he used were originally prefaced with "It is rumored," or "It is reported," etc. As restated by him

they sound like unquestionable facts.

Nor do any popular accounts disclose the fact that most of the Millerite leaders were ardent social reformers, particularly regarding abolition of slavery. The record is clear that Miller himself assisted slaves to escape to Canada. These facts hardly square with the popular notion that preachers of Christ's coming are always dreamy, unrealistic people, who are forgetful of men's more immediate need for social improvement.

The growth of the Millerite legend from 1844 till now is a story in itself. In the oversize pages of the New York *Independent* of 1870, which boasted the largest circulation of any weekly, I found a subscriber's offer of \$100 for proof that a Millerite ever wore an ascension robe. Only one person sought to win the \$100—with second-hand proof. Had all the multitudes who are supposed to have witnessed the robed Millerites sitting on housetops died in the brief period of twenty-six years? The editor of the *Independent* dismissed the matter with a comment on "idle stories set afloat in a time of excitement to satirize the Second Adventists."

Scanning the 1894 file of the *Outlook*, a then prominent weekly edited by Lyman Abbott, I found an exchange of subscribers' letters about the robe story. Abbott closed the discussion with the statement that excepting one letter, "no one has, we believe, asserted that he actually laid eyes on an ascension robe." That lone letter was by a writer who said that as a small boy, he with other children had tiptoed to a door, peeped in a moment and run in terror, "scared at having seen the saints in their white robes." A fleeting peep by a confessedly frightened child was the only first-hand testimony on ascension robes that the *Outlook* could secure in 1894!

WHEN the documented findings of my two years' search were placed in book form, Historian Whitney R. Cross summed up the case in a learned journal thus: The evidence proves that "ascension robes are a myth, that Adventism did not drive numbers of men insane, that its leaders were sincere and courageous men, even saintly and heroic."

In American folklore no story has been more widely believed than that the early 1840's witnessed the weird activities of a wildly fanatical religious movement that climaxed on mountain tops amid billowing muslin robes. But the historical detective must report that the Millerites were clothed, not in outlandish robes, but in ordinary dress, and that they sat, not on mountain tops, but in their churches or homes, calmly contemplating the return of Him who

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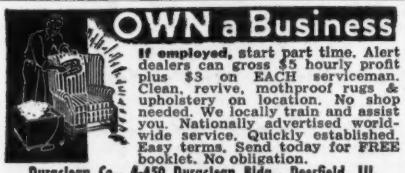
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**THE HOUSE
THAT LOVE BUILT**

(Continued from page 22)

we heard a timid knock on the door. It was a happy surprise to see Cheng Hiong standing there—but not alone. He was leading a shy little stranger. The tale he then told of his past life was a revelation to us.

Cheng Hiong, a native of China, had been left a homeless orphan when the Communists came in and killed both his parents. Along with other refugees he finally reached the island of Formosa. Here he was one of many refugee orphans roaming the streets and living on whatever they could beg or pick up before the garbage collectors came along. One day the police found him and since they had no place to keep such children he was sentenced to a long prison term.

Life behind drab prison walls seemed very sad to this active ten-year-old lad who never committed a crime other than perhaps taking a peanut or a stray piece of vegetable when he was so very hungry and his basket was empty. Finally after two years of prison life his plans for escape were successful and for the next several months Cheng Hiong traveled south, eating where and when he could.

As he begged for food "our Grandmother" found him and brought him to us. It took some time for Cheng Hiong to learn that this life was a reality and not a beautiful dream from which he might awaken at any time. Life in the new home was so pleasant that he felt he must return to the prison for his friend Eng-un, for he too would like a real home. With co-operation from some of the prison employees the second escape was accomplished. That night we once again made room "for just one more," this time for little eight-year-old Eng-un, who had already spent eight long months behind prison walls.

Many happy events have taken place in the lives of our two boys since that afternoon. Perhaps the most important one was the day we received papers from the prison officials which erased forever the past prison records. It meant they were no longer fugitives of the law, but full-fledged members of our big, happy family.

Being loved and knowing they really belonged has performed miracles in the lives of these homeless waifs. These are only two of the fifty-three children at Taichung Christian Herald Children's Home who have found that life can be worth living. And Taichung is only one of eleven orphanages in Formosa, Hong Kong and Korea now supported by folks who read CHRISTIAN HERALD and who love little children.

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Daily Meditations

by John W. McKelvey

Friday, October 1

READ 1 SAMUEL 2:1-8

Thought and deed, not pedigree, are the passports to enduring fame.

—MIKHAIL SKOBLEFF

QUITE a case developed in Fresno, Calif., last winter when a bank teller gave a truck driver \$14,600 by mistake and the man, in his words, "quit my job and really had myself a ball." On hearing the bizarre story of what happened, the court ruled that the bank was to blame for failing to be more careful. The same ruling stands when we who hold the riches of the ages in trust, particularly the riches of Christ, fail to transmit them in honor and integrity to our children, the true heirs of God.

Heavenly Father, deliver us from irresponsibility and indifference. Make us faithful stewards of the mysteries which are in Christ, for His sake. Amen.

Saturday, October 2

READ PSALM 73:12-19

No nation can rise higher than the character of its people.—SELECTED

DURING the months the builder was erecting the foundations and walls of our new sanctuary, there was a running contest between the masons and mud. One day, after a heavy rain, the builder said, "My worst enemy is mud." In a profound sense mud is the enemy of all of us. When we throw it we get as much or more on ourselves. When we wallow in it—well, we are on slippery places for sure. Only God can cleanse and save us.

Thanks be to God who hath lifted us up and set our feet upon the rock! Strengthen us, O Lord, and wash us clean, through Jesus Christ. Amen.

World-wide Communion Sunday, October 3

READ 1 CORINTHIANS 12:20-27

Our greatest glory consists not in never falling, but in rising every time we fall.

—OLIVER GOLDSMITH

TODAY—around the world, in every clime and nation—men will feel "the tie that binds our hearts in Christian love." It is a magnificent triumph from the first century until now that Christ's "great Kingdom has come on earth, the Kingdom of love and light." No, the triumph is not complete, for in every place there are millions who have not as yet repented and

entered in. And yet, the glory of Christ is that as we live in Him we shall receive power to live, to die and to triumph.

Grant, O blessed Saviour, that we may enter in with faith and victory. Guide us and lead us to Thyself that we may receive blessing and peace. Amen.

Monday, October 4

READ DANIEL 5:25-29

This above all: to thine own self be true.

—WILLIAM SHAKESPEARE

NOTHING is more heartrending than to see a man caught in a trap of his own making. There was recently a New York broker who gambled \$81,000 on a Canadian uranium mine, only to discover it was a "fake" and he was indeed "broke." It is always too late to be "found wanting" when the day of reckoning arrives. We may have to miss some of the so-called glamour of the world in remaining true to ourselves as well as to others, but in the end no one can take from us the joy of life's inner splendor.

Hear us, gracious Father, as we cry for mercy and peace. Forgive us in our haste and ignorance and greed. Amen.

Tuesday, October 5

READ PSALM 119:97-104

IN his recent book, "That Immortal Sea," Leslie D. Weatherhead refers to what Ruskin called the "pathetic fallacy." It is man's tendency to read into matter a given message when "matter is innocent of the message." He goes on to say, "Nature does not in itself carry a message of God's tender care. Everything depends on the interpretation of what is written in the stones and running brooks." Certainly. We know in Christ that God is love, hence we hear everywhere the "sermons in stones."

Holy Spirit, inspire our hearts with Thy divine presence and cause us to see around us the "bush that burns but is not consumed." Amen.

Wednesday, October 6

READ EXODUS 6:1-8

Who finds not Providence all good and wise?—ALEXANDER POPE

GOD indeed moves in mysterious ways! Think of Samuel Wesley, who labored to write a ponderous book on "Job" and dedicated it to Queen Caroline. Death came before a copy could be presented,

and so it befell his son John to go to London to perform this duty. The queen said, "It's prettily bound," and then laid it aside. Alas! But it was on this trip to London that John Wesley met General Oglethorpe, and this meeting launched both John and Charles Wesley upon their great careers.

Lord, we cannot see what the future hath of wonder or surprise. Make us content to see with Thee our joy and duty, if only one step at a time. Amen.

Thursday, October 7

READ LUKE 19:41-46

Money is not required to buy one necessity of the soul.—HENRY DAVID THOREAU

OVER in England a strange thing happened when the caretaker of a large estate was raking leaves. A squirrel dropped something shiny in his path. It turned out to be the estate owner's 23-carat \$50,000 diamond ring which had been lost for two weeks. Doubtless the squirrel mistook it for a special kind of nut, lacking eyes to discern it for what it was. What a parable this is on the words, "Eyes have they but they see not"!

O Master, open our eyes that we may see "riches" of truth Thou hast for us. Give us the glad assurance of faith to see where we cannot prove. Amen.

Friday, October 8

READ LUKE 21:10-19

He that can have patience can have what he will.—BENJAMIN FRANKLIN

ONE of the most important lessons learned in the rebuilding of our new sanctuary could be titled "Patience." It took only two weeks to demolish the old structure but it is taking weeks and weeks and weeks to build the new. Not long after the masons began to rebuild the walls the builder said to me one day, "I'm waiting for the steel." It seemed incredible that he should have to wait for the steel, but he did, nearly three months. It was worth waiting for, as true values always are!

Give us, Lord, understanding and knowledge, lest in our impatience we grow weary in well-doing. Amen.

Saturday, October 9

READ ISAIAH 29:8-12

SOME months ago a young man held up a drive-in theater and escaped in a patron's car, stolen at gun-point. The police

spotted the car a few minutes later and gave chase. It all ended quickly when the car crashed and the young man, ordered to come out with his hands up, placed a pistol against his head and killed himself. His holdup netted him \$15. A paltry exchange, indeed. If only the young man had listened to his mother, his minister, and the "still small voice," he would have lived in quest of the riches that endure.

O God, who judgest us with mercy, help us to recognize the difference between the riches that perish and the riches that endure. Amen.

Sunday, October 10

READ LUKE 17:6-10

There is nothing that I fear but that I shall not know my duty.—MARY LYON

THE historian William W. Sweet relates how in the 18th century the Bishop of Chester once reproved a clergyman in his diocese for drunkenness. "But, my lord," protested the man, "I was never drunk on duty!" "On duty?" thundered the bishop. "Pray, sir, when is a clergyman not on duty?" "True, my lord," stammered the culprit, "I never thought of that." Needless to say, this is as true of the Christian layman as of the minister. Duty and privilege encompass us endlessly.

We come to Thee, O Lord, when life grows weak and spent. Fill us with power to serve Thee without ceasing. Amen.

Monday, October 11

READ PSALM 50:7-15

Cultivate the thankful spirit—it will be to thee a perpetual feast.—SELECTED

IT IS always thrilling to see gratitude in a man's heart. For instance, take the case of the New York physician who gave \$10,000 to Columbia University's College of Physicians and Surgeons. Why did he do this? Because back in 1914 when he was struggling in pre-med studies he received a scholarship of \$175 which, though small, made it possible for him to continue. It is proof of the great axiom, "You can never give anything away."

Lord Jesus, teach us to measure out Thy goodness and mercy as it has been measured to us, and crown our lives with inner peace. Amen.

Tuesday, October 12

READ GENESIS 1:1-8

The best is yet to be, the last of life, for which the first was made.

—ROBERT BROWNING

ATOMIC studies now indicate that the earth and other planets of the solar system are at least 4½ billion years old. Does that startle you? Previously the time span had been 2½ billion years, the difference being a mere 2,000,000,000 years! Of course, it makes no difference how far back the scientists put it, except that it makes it harder for them to ignore one of the greatest sentences in all literature: "In the beginning, God created the heaven and the earth."

Thou Lord who art from everlasting to everlasting, look in love upon us all and



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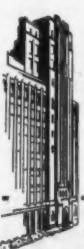
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sustain us with Thy grace and truth. Grant us salvation, in Jesus' name. Amen.

Wednesday, October 13

READ GENESIS 30:25-28

LESLIE D. Weatherhead discusses in "That Immortal Sea" the intriguing question of good and bad luck. He takes the parable of Dives and Lazarus as a starting point. At first glance it would seem that Dives had "good luck" and Lazarus "bad luck." But if so, the parable ends the wrong way. It makes us "wonder if after a life in which we have thought enviously of somebody's good luck we shall find in the next that it was bad luck because it did not teach him anything." It's a good point.

Holy Father, who doest all things wisely and desirtest only good for Thy children, impart wisdom and insight to us. Amen.

Thursday, October 14

READ ROMANS 11:33-36

One example is worth a thousand arguments.—THOMAS CARLYLE

ONE DAY, when the foundation walls of our new sanctuary were partially completed, a man came to take pictures of the masonry. He was an authority on stone walls and said the stone work on our foundations was especially praiseworthy. Then, I observed, he took as many pictures of the inside walls as of the outside. Suddenly it occurred to me that after all the stability of the foundations depended on the care with which the unseen inside half was built. This also applies to life.

Saviour, Thy dying love has drawn us to Thyself. Take and heal us in all our sins and transgressions, for Thy sake. Amen.

Friday, October 15

READ PSALM 1

AN instructive lesson in crime was the story of two young men who held up a large New York department store and made off with \$11,452 in cash receipts, only to get lost in the block-square building and get caught before they could find their way out. It's an old story, getting lost, unable to find the way, stumbling blindly into life's pitfalls.

Lead us, O Father, in the paths of service and sacrifice, and keep us from temptation and evil, for Jesus' sake. Amen.

Saturday, October 16

READ COLOSSIANS 3:1-4

BE NOT dismayed when someone underestimates the value of sacred things. Take a wife's kiss, for example. Not long ago a bachelor judge in England ruled that a man should not be paid very great damage awards for the loss of his wife's "good morning kiss," as a result of a collision. But three months later another English judge ruled that a wife's ability to enjoy a kiss and flash a smile was worth \$2,800. The later judgment will prevail, largely because of its awareness of the importance of affection in human ties.

Dear Lord, help us to cherish one another in true love and godliness. Amen.

Sunday, October 17

READ HEBREWS 6:1-8

Your daily life is your example and your religion.—KAHLIL GIBRAN

IT IS almost pointless to write about the three Navy jet pilots who last spring plummeted across the U. S. in 3½ hours, a distance of 2,438 miles. This speed record has doubtless been broken by now. The question is: *Why the speed?* Not their speed, of course, so much as our insane haste day after day to get somewhere. Has speed solved the riddle of worry, anxiety, despair and lack of faith? Has the time saved by speed resulted in happiness, achievement, peace?

Our Father, no matter how swiftly we run to and fro we cannot escape Thee nor ourselves. Bless us, for Jesus' sake. Amen.

Monday, October 18

READ EPHESIANS 3:8-12

This is what Christianity is for—to teach men the art of life.—SELECTED

A MOST revealing episode took place in the Manhattan Felony Court last spring when an illiterate deaf mute was charged with felonious assault but seemed destined to escape prosecution because of a legal riddle. The riddle was: How can the state prosecute a man when it cannot communicate to him the charge against him? The riddle is not limited to this unfortunate person; it extends to life about us: How, if they do not understand, can we communicate aright with our children, our neighbors, our enemies the riches of Jesus Christ?

Gracious Father, give us the wonderful words of life so that, speaking them, Thy truth is clearly revealed. Amen.

Tuesday, October 19

READ AMOS 6:1-8

IT IS strange how quickly we get mixed up in our good intentions. There is the example of the man in St. Paul, Minnesota, who had to take it easy because of a heart condition. He hired a man to take down the storm windows and while the man was doing this he "took it easy" by going to the local bar. There he got into an argument which developed into a fist fight. The man suddenly collapsed, dead of a heart attack. When will we learn that "strong drink is a mocker"?

Dear Lord, renew in us a right spirit and create in us a clean heart. Keep us faithful to the upward call of Christ Jesus. Amen.

Wednesday, October 20

READ PHILIPPIANS 3:7-12

It is not enough to be busy; so are the ants. What are we busy about?

—HENRY DAVID THOREAU

I WAS fascinated by the way the builder went about the rebuilding of our new sanctuary. He didn't crowd our corner with a hundred workmen and try to do everything at once. He tackled one thing at a time and, as a result, the complicated work of masons, electricians, plumbers, concrete workers, structural steel men, and carpenters got done in order and with

dispatch. Building the "mansion of the soul" is related to building a church, doing one thing at a time and doing it well.

Give us confidence in Thee, O God, and teach us to be calm and fret not. Enable us to build firmly on Christ. Amen.

Thursday, October 21

READ ACTS 1:23-26

Know then this truth—"Virtue alone is happiness below."—ALEXANDER POPE

"IS LIFE a matter of luck?" That is a question Leslie D. Weatherhead answers thoroughly in "That Immortal Sea." He points to the incident in Acts where the apostles filled Judas' place among the Disciples by "tossing up for it." The lot fell on Matthias. As we might say it, Matthias was lucky. But—nothing further is heard of this "lucky" man. Clearly the vacancy should have been filled, say, by Paul. Notwithstanding it was not, Paul "made his own place," and so ought we, by faith.

Lord Jesus, walk with us from day to day and cause us never to grow fearful of life's outcome, so long as we remain faithful to Thee. Amen.

Friday, October 22

READ MATTHEW 24:36-42

IN "Methodism in American History" William W. Sweet tells how Francis Asbury and George Shadford came to different destinies. With prayer and fasting they sought to know God's will. At the end of the day set apart for this purpose, Asbury felt it his duty to remain in America, and Shadford his to go back to England. "One of us must be in error," said Asbury. "Not necessarily so," replied Shadford. "I may have a call to go and you to stay." God directs us, each according to His purpose.

Holy Spirit, heavenly Guide, teach us to walk obediently before Thee, knowing Thou wilt lead us aright. Amen.

Saturday, October 23

READ MARK 10:28-31

Fools can make money. It takes a wise man to tell how to spend it.—ENGLISH PROVERB

EVERY day, somewhere, the stupidity of human greed is dramatized. There was the story not long ago of the seventy-year-old woman who had lived simply in a hotel for fifteen years and was found dead in her apartment with \$108,000 in cash and stocks. No use asking, however, how much she left. She left it all. So will be our experience when the final summons comes. But while we can't take it with us, we can lay it up in heaven as good stewards of the Kingdom.

O Christ, our Friend and Redeemer, save us from low aim and false choices. Impart to us abiding faith. Amen.

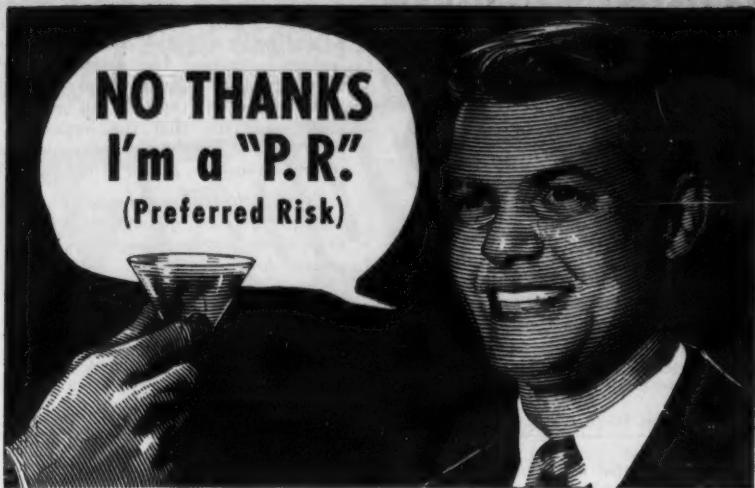
**United Nations Sunday,
October 24**

READ I CORINTHIANS 1:17-24

Peace is always beautiful.

—WALT WHITMAN

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predictions are tremendous concerning the possibilities it holds for the future. A newspaper referred to this battery as "celestial power." The reference is dramatic and prophetic. It suggests not only that God is the source of all power, but more especially that the hope for the future lies in the degree and success with which we use the power of God.

God of the nations, reveal Thy saving strength to us and quicken in us the desire to love one another in humility and thanksgiving. Amen.

Monday, October 25

READ PSALM 78:1-8

A timely kindness is a double good.

—GEORGE DILLWYN

FOR THREE and a half hours a stubborn battle was fought in silence along a lonely road in Phoenix last May. It began when two cars met on the narrow thoroughfare, too narrow for both to pass. The impasse grew intense. Shortly three youths hopped from one car, lounged on the road bank, read, played cards. The other driver gnashed his teeth, but refused to back out. Finally the trio reached for their sleeping bags, and the battle was won. Or was it the other driver who won? I think so.

O Master, who went about doing good, in honor preferring others before Thyself, give us patience, humility, and peace to follow in Thy steps. Amen.

Tuesday, October 26

READ MATTHEW 23:8-12

It is through fraternity that liberty is saved.—VICTOR HUGO

I HAVE been surprised and thrilled by the interest taken in the building of our new sanctuary by the community in general. Recently I was told about a Roman Catholic physician on our Methodist Hospital staff who passes our corner in his coming and going. He regularly greets the director of the hospital by saying with evident enthusiasm, "Well, our church in Lansdowne is looking more attractive every day!" After all, where the spirit of the Lord is, there is brotherhood.

Thou Man of Galilee, draw nigh to us in our times of distress and disappointment, and give us strength to go on. Amen.

Wednesday, October 27

READ REVELATION 21:1-7

All history is incomprehensible without Christ.—ERNEST RENAN

EVERYBODY knows about cowboy Roy Rogers, his wife, Dale Evans, and their famous horse Trigger. All three were with Dr. Billy Graham on his London Crusade, at which time Dale gave something of a personal testimony. "After you have given your life to Christ," she said, "everything is different. I'd never properly seen a tree or a bird until that moment." These words emphasize a spiritual awareness expressed long ago: "This one thing I know, that, whereas I was blind, now I see."

Lord, make known to us the true glories of the life that is lived by faith in the Son of God. Amen.

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Thursday, October 28

READ LUKE 6:45-49

THE world is so full of truth, beauty and goodness that it comes as a shock to realize how much time and attention is given to filth and ugliness. We rebel when we are confronted by it in the kitchen or in the architecture of our public buildings, but when it appears in current literature or on the screen somehow it is accepted, or at least not protested. Is it because our hearts are blighted with lust and evil, or torn between two masters? God forbid.

Thou, God, seest us, seest into the inner recesses of our being, and knowest all about us. Forgive and bless us. Amen.

Friday, October 29

READ PSALM 34:17-22

There is a land of the living and of the dead, and the bridge is love.

—THORNTON WILDER

PERHAPS this past spring you read about the two-year-old Detroit girl who was missing for fourteen hours and then found dead in an accordion case in the living room of her home. The child's mother, who wears a hearing aid, never heard the muffled struggle of the little girl. How tragic, and yet how often it happens that those nearest to us suffer bitter agonies and we know it not!

Father of mercies, make us sensitive to the needs and sorrows of those near and dear to us. Grant us Thy favor. Amen.

Saturday, October 30

READ REVELATION 3:10-13

The ultimate test of life is the living of it from day to day.—TAUTOMU FUKUYAMA

SEVERAL months ago Harvey W. Corbett, the architect of Rockefeller Center, died. He was fond of predicting the architectural future of New York city, saying among other things that by 1975 the city would be fifty miles in diameter, have three street levels, and commuters shot through pneumatic tubes at ninety miles an hour. Maybe the rest of us had better be content to stay where we are, after all. His predictions suggest at least how we ought to be striving for God's "new earth."

God of our fathers, known of old, cease not to awaken in us that longing for better things and that hunger for Thee. Amen.

Sunday, October 31

READ JOHN 6:29-32

AN unforgettable story that appeared in March, 1833, in *The Christian Advocate*, tells how a delegation of Indians from the far Northwest visited St. Louis and appealed to General Clark, asking that "the white man's Book of Heaven" be brought to them. No wonder Jason Lee and others like him rose up to answer the challenge: "Who will respond to the call from beyond the Rocky Mountains?" The same need still prevails, not merely in the Northwest, but everywhere. Who will go?

Here, Lord, are we, Thy humble servants, waiting for a great opportunity, wanting a first-class opportunity. Take us and use us for Thy glory. Amen.

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Clubs for Couples

THE hush of summer night lies over the Rancocas River. A bright, motionless moon makes eerie lights on the water, and a flotilla of canoes moves silently down the dark stream. The only sound is of voices raised in singing. When the music stops, voices call out quietly across the water; there is a gurgle of laughter, soft chatter. But even the calls are muted, and the voices rise again singing a hymn.

"Drifting down the Rancocas River on our eighth annual canoe trip," write Bob and Fran Moore, president-couple of the Couples Club of the Haddonfield, N. J., First Presbyterian Church, "we sang songs and hymns. As we came closer to the dam, one of the fellows suggested that we sing Malotte's 'Lord's Prayer.' The sincerity of the singing in the stillness of the night with the stars overhead made us almost hold our breaths in awe. This is only one of the wonderful experiences we have shared with this group."

For fellowship, pleasure and shared activities, there's nothing like a Couples

Club. If your church does not as yet have one, here is an activity worth considering. It takes only two or three interested couples to start the ball rolling.

"Every live church needs a Couples Club," declares the Rev. Bryant Kirkland of the First Presbyterian Church, Haddonfield, N. J.

Here are reasons why such clubs have proved successful in churches where they have been tried:

1. *They furnish a wholesome social life within the church for young couples finding their way socially, religiously, maritally—often in a new town.*

When the Herbert Richters came to White Plains, N. Y., to live, they began

attending the church in which Dr. Richter had been brought up. No one but the minister ever spoke to them, and they felt lost in their new environment. One day Mrs. Richter met a woman who belonged to the First Baptist Church, in which Mrs. Richter had been raised. She invited the Richters to come to the Couples Club meeting at their church, explaining that they did not have to be churchmembers to attend. The Richters gladly accepted the invitation. They met many couples their own age, and decided to visit the church the following Sunday. There they saw many familiar faces in the congregation and did not feel so alone. For a while they attended each other's churches alternately, but so many friendly contacts developed through their association with the Couples Club that it was Dr. Richter himself who suggested they join the First Baptist Church. That was more than 15 years ago. They are still active and happy workers.

Bob and Fran Moore, now president-

*Woman's Place
IN THE
Church*
Edited by JANE KIRK

couple of the Haddonfield, N. J., group, moved there from another state in 1949. They went to church one Sunday and their little girl was welcomed into the nursery. At the same time the couple in charge invited them to come to the Couples Club meeting the following Friday. They went, and it was good suddenly to feel they belonged. Even though neither of them had been Presbyterian, they became members, and have since "learned greater faith and love than they had ever before realized." They feel this is one of the best functions of the club, and since have seen it work with many other couples from other states and Canada.

2. *Leadership is discovered. Usually the older folks hold key church jobs, so here's a place for couples to be heard and help creatively on church policy.*

Nurseries for tending babies and children while their parents go to church are one of the responsibilities which most Couples Clubs assume. All find countless ways to be of service to their churches, and have good times into the bargain. Some take care of flowers for the chancel, decorate social rooms, provide refreshments for young folk's affairs, raise money to buy new equipment. Most have suppers and parties, picnics and dramatics, and hear speakers on varied subjects such as politics, education, travel and missionary work.

Usually the committees enlist all hands, and so right away there is functional release of one's talents or creative ideas. Quiet-type husbands or wives find their place of importance in small groups planning activities.

Both the White Plains and Haddonfield churches provide nurseries for youngsters. The White Plains group pays an outside worker to take charge; the Haddonfield couples take turns serving in the nursery.

Dr. Kirkland reports that the nursery program there is so good that they found a couple leaving their children, then dashing across the street for service at Grace Episcopal Church! They never would have known, except that one Sunday the other church ran overtime, and no one could identify the children unclaimed.

3. *The Couples Club offers religious and social contacts for mixed married couples.*

Especially for persons married to Jews and Catholics this group meets a need, helping them to overcome the gap in mutual friends and adequate social life, and strengthening their ties with the church.

A Mormon couple from Utah who had no local connections found friendship and useful activity in the Couples Club of the White Plains church.

4. *The Club furnishes a sounding*

Social of the Month



Jack-o'-Lantern Jamboree

FUN for a Couples Club to share with its offspring is a Jack-o'-Lantern Jamboree. Here's a time when young and old can get together to enjoy the same things. Invitations should be written on orange paper cut in the shape of pumpkins: "Escort your jack-o'-lantern to our Jack-o'-Lantern Jamboree. Costume prizes for pumpkins only. Prizes for the best-dressed pumpkin, the spookiest, the best pin-up pumpkin, the most likely to succeed, and so on." Anything goes in this pumpkin-costume contest—real or paper hats, fake moustaches and wigs, eye-glasses, hair-ribbons, and earrings—or, carrot or red-pepper noses, green-bean eyebrows, corn teeth, cauliflower ears, celery-curl hair.

Start your party off with a lively march played on piano or phonograph, while owners parade their jack-o'-lanterns around the room past a group of judges, who will make awards. Prizes may be chocolate pumpkins, or lollipops with jack-o'-lantern faces. Then ask everybody to set their jack-o'-lanterns up on shelves or tables spotted around the room, high enough so they can be seen above the crowd, for these pumpkins provide your chief decorations.

Other decorations, which will be a permanent addition to your church decorative materials, may be made of tin cans. Remove top and bottom of tin cans with an opener that will leave a smooth edge. Make wrapping-paper patterns of jack-o'-lantern, bat and cat designs. Scotch tape these to tin cans. Place cans over a round stick, such as a broom handle or window stick. Cut

board for mutual fears and dreams of home and of the church.

Speakers on subjects of interest to the particular age groups and their problems can be heard and discussed.

Unusual programs at the White Plains church included, "60,000 Miles by Air Seen Through the Eyes of a Nine-Year-Old." The son of a former member who is connected with an airline and stationed in Australia, was visiting his grandparents. The child was invited to talk on his travels. By forming a panel of adults to draw him out with questions, they developed an interest-

ing program which gave members an idea of what children think about.

On Talent Night members explained their talents, bringing articles to illustrate them. One described the art of fly casting, another told about stamp collecting, a third revealed his explorations in the field of art, and others told of flower growing, collecting recordings, photography, and so on.

5. *The Club provides experiences memorable because they are shared as a group.*

The White Plains group meets every
(Continued on page 51)

outline in tin with an "Exacto" knife. Stick flameproof, colored crepe paper behind the opening with rubber cement or glue. Tie finished shades over bulbs in a string of Christmas tree lights, and hang across the room.

For games hang pumpkin cutouts of various sizes from strings in a row at one end of the room and mark them with different numbers—5, 10, 15, 20. Players form two teams and take turns throwing a ball at the pumpkin, scoring according to the numbers on the pumpkins which they "plunk."

Pass out oranges and wax crayons to everybody and see who can draw the funniest jack-o'-lantern face on his orange. These make nice favors to take home. Line them up on a table first for everyone to vote on. If you don't want

to use oranges, pass out pieces of orange paper cut in the shape of pumpkins. See who can throw the most pumpkin seeds into a pie tin.

Scoop out a very large pumpkin and use as a punch bowl for cider on your buffet table (or fill it with fall flowers). Perhaps you have some artistic member who can make a small replica of Cinderella's pumpkin coach for a centerpiece. Refreshments may be jack-o'-lantern sandwiches, fruit salad, potato chips, doughnuts and cider. Make sandwiches by cutting circles of bread. On half the circles, cut a face. Spread the other half with pimento cheese. Set faces on top. Make some from date and nut bread, too. Or, have open face sandwiches spread with pimento cheese, using slices of green olives for

eyes, strips of pimento for mouths, half a peanut for the nose. Cookies or cupcakes may be made of gingerbread mix, spread with orange-flavored, orangetinted frosting. Make a face with life savers for eyes, a gum drop for the nose, and candy corn teeth.

Close your party by turning out all the lights so that all may see the gay effect of so many pumpkin faces grinning from all parts of the room, and have someone tell a good ghost story.

Oranges make clever miniature jack-o'-lanterns. You can cut off the lids and scoop them out the same as pumpkins, or squeeze out the juice. Then cut out a funny face and put a small birthday candle inside. Two or three of these with some added foliage or autumn leaves make a nice centerpiece.

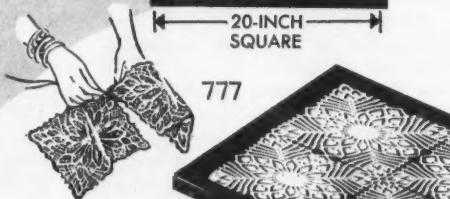
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MEMORIAL TRIBUTES

Occasionally groups have need of a Memorial Service to honor members who have passed on. One of our readers, Miss Emma Bigge of Boulder, Colo., writes of one such service she prepared for her group. She placed a white cross, approximately two feet high, on a table and decorated it with seasonal blooms. White candles in glass holders were arranged around the cross—a candle for each of nine members lost during the year.

The program began with a few remarks by the chairman. Soft music was played while a prayer was given, and the candles were lighted by two ladies carrying pale green candles, which were then placed in holders at the back of the table. Names of departed members were read.

A reading of "There Is No Death," by John L. McCreery, was followed by a solo, "Open the Gates of the Temple." Another reader read the Twenty-third Psalm, and "The Lord's Prayer" was sung as a solo. The chairman read a tribute to "Your Mother and Mine," and a benediction closed the program.

If you would like to receive another simple and uplifting memorial tribute, "Beyond Life's Sunset," by Ethel Durnal Posegate, check the coupon.

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CLUBS FOR COUPLES

(Continued from page 49)

third Sunday evening in the church, as they have grown too large to meet in members' homes. Two definitely "religious" programs are planned for the year, and two or three social affairs, such as an outdoor treasure hunt in the fall, a mid-winter progressive supper, a picnic in June. The Haddonfield group has a smorgasbord supper, when each lady brings her best dish; the men's dinner, when men prepare, serve and clean up for the "queens"; a "doggie roast"; and a canoe trip.

Picture a companionable group seated about the pastor's study on a snowy December evening. Holly wreaths hang in the windows, candles flicker quietly, a fire snaps and crackles occasionally, as the pastor reads an original Christmas story. (It was his custom to write a new one each year.) What memories such an experience will hold for all present! With what regard will the Baptist couples remember their pastor, Dr. Charles O. Wright, now deceased. During Lent this same group meets and goes together to the union service at the Memorial Methodist Church in White Plains. Afterward they usually adjourn to someone's home for refreshments.

6. *The Club helps partners to work and play together instead of to feel the pull of separation from each other. This accounts for its being such an active and productive group.*

When new hymnals were needed, the White Plains Couples Club promoted a series of hymn sings. Everyone loves to get together for a hymn sing, they knew; it only needed someone to instigate it. The sings were held Sunday afternoons, and everyone was urged to listen for the meaning in the words as they sang. Afterward a collection was taken, and with this, new hymnals were bought.

Members of the Haddonfield group personally wielded paint brushes when their social room needed redecorating.

In organizing such a club the first object is to decide what your purpose shall be. The First Baptist Church group states that theirs is "to promote through the close association of its members the exchange of ideas and ideals in furtherance of better Christian living." Any married couples interested in this purpose, whether members of the church or not, are welcome to join.

The purpose of the Haddonfield group is similar: "to promote good fellowship, sociability and mutual helpfulness among the young married couples of the First Presbyterian Church."

You don't have to be limited in the choice of a name for your club. On the

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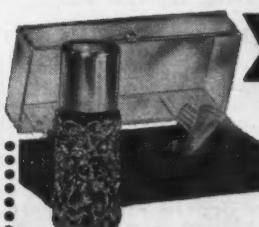
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West Coast they are often referred to as "Mariner's Clubs." Other churches name them, "All Twos," "Spice Club," "Clipper Club," "Skymaster Club."

Some churches have several clubs with different names, providing for a division of age groups: one club for couples whose combined ages do not total more than 50, another for combined ages up to 80, and the last group indefinite. The least active period is apparently when couples are in their early forties. Then they are usually drawn away by family or business duties, and spend greater amounts of time with their children, who are then in their teens.

You must decide whether division according to ages is important to you. When young couples organize, their first interest is naturally in the things closest to their hearts—the nursery and Sunday school. As children grow, the group's interest changes to such activities as providing refreshments for young people's meetings, redecorating recreation rooms, providing game equipment. Finally, the group's talk turns largely to weddings and grandchildren. Can

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there be a common level of interest? It is best not to force the issue, but let groups develop naturally.

The White Plains church is an interesting exception to separating ages. They originally had a rule that when a couple's combined age reached 80, they would drop out and form another group. But the war changed things; except for older folks staying on, there would not have been enough members. Now everybody is used to a mixture of all ages, everybody likes it and nobody would change for worlds.

MORE INTERNATIONAL IDEAS

FUN and Festival from India, Pakistan and Ceylon" is the title of a new paper-bound booklet available for 50c from Friendship Press, 257 Fourth Ave., New York 10. This includes a description of festivals, games, customs, decorations, music, drama, costumes and food of these three nations, and tells how to adapt some of these to programs in your church. It is a wealth of authentic material for missionary programs, as well.

Names of music typical of many countries is to be found in a festival called, "Music Unites the Nations," prepared by and available from National Recreation Assn., 315 Fourth Ave., New York, N.Y. Send 10c and ask for leaflet MP 350.

An interesting game of identification is played by drawing flags of some of

the best-known countries of the United Nations on a piece of paper. Label each with jumbled letters which spell the name of the country to which it belongs, and let players unscramble them.



Piping hot macaroni chicken gumbo (see recipe) is virtually a meal in itself.

Large Quantity Recipe File

MACARONI CHICKEN GUMBO (for 25)

Tomatoes	1 No. 10 can	Worcestershire sauce	1 Tablespoon
Whole kernel corn	2 cups	Chicken stock	2 quarts
Sliced okra	1 quart	Diced cooked chicken	2 quarts
Diced onion	1 cup	Boiling water	1 gallon
Paprika	1 Tablespoon	Salt	$\frac{1}{4}$ cup
Cayenne pepper	$\frac{3}{4}$ teaspoon	Elbow macaroni	2 pounds

Combine tomatoes, whole kernel corn, okra, onion, paprika, cayenne pepper, Worcestershire sauce, chicken stock and chicken in a large stock pot. Cover and cook over medium heat until vegetables are tender. Add boiling water, $\frac{1}{4}$ cup salt and elbow macaroni. Bring to boiling point. Cook, stirring occasionally, until macaroni is tender and most of excess moisture has been absorbed. Serve immediately.

Courtesy National Macaroni Institute

A SONG FOR AMOS

(Continued from page 26)

face sober. "Right, Amos. Dead right. But even crazy people can hope." He strode out of the kitchen. Amos stood there, the tea kettle still in his hands, and listened as his friend opened the front door, then closed it quietly behind him.

"Old busybody!" he sputtered and slammed the tea kettle down on top of the stove. The lid bounced up and fell to the floor. Amos glared at it. "Stay there, for all of me!"

He hobbled on out of doors. Might as well feed the chickens. He wasn't hungry, anyway. He stopped at the corner of the chicken yard to gaze about him. The sun felt warm on his head. He looked across the fields to the rolling hills, fresh now from the week's rain. Beyond the hills were the mountains, tall and vigorous, their peaks frosted with glistening white snow. He breathed deep of the fresh clear air. Made a body feel ashamed of grumbling. Made him feel kind of like starting all over again.

It was starting all over for the Swensons. No more money problems. Plenty of good food. Nice warm beds for the kids. Mrs. Swenson would go to work somewhere. They'd be all right.

He cocked his ear toward the house. Wasn't that someone calling? Sounded like Curly. He listened. Then it came clear, "Mr. Amos! Mr. Amos!"

"Curly!" Amos shouted. "What you doing here so early? Come on out here to the chicken yard."

But there was no answer.

Amos hobbled back to the house and on into the kitchen. The lid to the tea kettle was on the stove. "Curly!" Amos called. "Where are you?"

No answer. Amos hurried into the living room and on into the hall. He stopped. "Curly!" he breathed hoarsely. At the foot of the ladder, Curly lay in a little heap, his eyes closed, his round little face as white as the snow out on the mountain tops.

Amos stumbled over to the boy and bent over the small body. "Curly! What happened? Tell me! Tell Mr. Amos!"

But the boy didn't stir. Amos stopped and touched his cheek. "Curly!" Amos pleaded. "It's Mr. Amos." Amos tried to pick up the child but straightened with a, "This rheumatism!"

He hobbled out to the telephone in the living room and called Dr. Peters. "Hurry!" he shouted when he'd got him on the line, "I need you bad!" He slammed the phone back on to its hook and called Jonathan. But Jonathan wasn't home. He ought to go tell Mrs. Swenson but he couldn't leave Curly.

Amos returned to the hall where

**caught in the rain today
may cause a**

**COLD
tomorrow !**



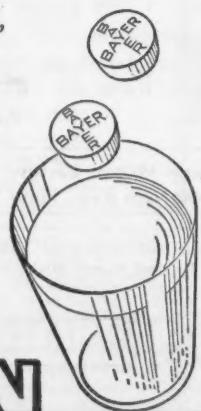
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ASPIRIN**

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"Whosoever shall give one of these little ones a cup of cold water, shall in no wise lose his reward."



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• • •

The Taegu School is among the Christian Schools and Homes for Blind children in 19 countries that you can help through the JOHN MILTON SOCIETY.

Note: Listen to the story of this School and its Director on the radio series "LET THERE BE LIGHT", during the week of October 4, 1954. Consult local radio schedules for station broadcasting and for day and hour. Listen also during week of October 11 for SIGHT UNSEEN on the same series.

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Curly still lay. Amos' fingers twitched nervously. "Curly!" he pleaded.

Curly opened his eyes. "I . . . I want my Mommy," he whimpered. "Mr. Amos, get my Mommy."

"What happened?" Amos cried in relief.

"I . . . I fell off the ladder," Curly choked. "I . . . I wanted to help you just . . . just once more before . . . before we had to go away. It hurts, Mr. Amos. Where's Mommy?"

Would the doctor never come? The door was flung open and Jonathan strode into the house followed closely by Dr. Peters' small, wizened little figure.

"Amos!" Jonathan cried. "You all right? I bumped into Doc. He told me you'd called."

"Course I'm all right!" Amos snapped. "It's Curly." His voice quavered. The little tyke was . . . was trying to help me just once more. Go tell Mrs. Swenson, Jonathan!"

After Jonathan and the doctor had carried Curly into the spare bedroom, Jonathan left to tell Mrs. Swenson. Amos went out to the kitchen, stirred up the fire and put in more wood. Might need hot water. Then he went into the living room just as Jonathan returned with Mrs. Swenson, white faced and tight lipped. Her blue eyes were bright with tears but she smiled at Amos and hurried on to the bedroom. The door closed.

Jonathan sat down. Amos put more wood in the stove, then hobbled over to the window.

"Might as well sit down," Jonathan said.

"Can't," Amos said.

"Tough on Mrs. Swenson," Jonathan said. "Seems like she's had enough without this."

"If you're digging at me again, Jonathan Hull, to have them live here, you're wasting your breath. I ain't a-goin' to. They'll be better off at the orphanage."

"I'm not digging at you, Amos," Jonathan said. "I was merely thinking."

"Think to yourself," Amos snapped. He hobbled over to the bedroom door, listened, then opened it. He couldn't wait to know about Curly. The doctor was so slow.

"A dislocated knee," Dr. Peters was saying, "and two cracked ribs. Lucky he didn't break his neck."

Mrs. Swenson's fingers gripped Curly's but she said nothing.

The doctor left and then Bud came, a tall, thin boy with frightened eyes. Pat followed on tiptoes and stood uncertainly beside her brother, clutching his arm with skinny fingers. Kenny tiptoed clumsily after Pat, the metal taps on his shoes clicking against the floor with each step, his arms waving about as though to help him keep his

balance. Carol followed, her round chin quivering as she snuggled close to her mother. Jimmy, the seven-year-old, stood shyly at the door, his eyes sweeping from one to another. They came to rest on Curly at last. Then with a sob, he ran to the bed and started to climb up.

"No, darling," Mrs. Swenson said softly. "Let's not jiggle the bed. The doctor gave Curly something to make him sleep."

"Mom, how . . . how is he?" Bud whispered.

"He's not hurt too bad," Mrs. Swenson said. "You'd better run back, all of you. I'll be there as soon as I can."

Single file, they tiptoed out of the room, Kenny's metal taps clicking against the floor, his arms waving wildly.

"Mom," Bud whispered stopping at the door. The others waited. "I forgot. The men want to know what to do about your barrel of china. You told 'em not to touch it until you said to."

"Tell 'em to wait just a little. I'll be over."

Amos watched as the children tiptoed out of the room and Bud closed the door quietly behind them. He looked at Mrs. Swenson, then at Curly lying so still on the bed, his long dark lashes lying on his round cheeks. Then he looked at Jonathan, and swallowed.

"Mrs. Swenson, I . . . I've been thinking. I guess maybe the orphanage ain't no place for your kids. Especially now."

Mrs. Swenson looked puzzled.

"I mean—" Amos looked helplessly at Jonathan, who nodded encouragingly.

I MEAN, we'll make out until spring somehow. But come spring, Bud could help me patch the roof and then there'd be room up there in the attic for beds for some of the kids and I've got this one spare bedroom down here and they could empty the water buckets until then and well, some good cooking would be fine, especially pie for breakfast. And come spring, the kids could spade up the whole field if they liked and we'd have us a garden. They'd have to do most of the work. We'd get more chickens too, and I . . . I think we'd make out right enough. A mite crowded, maybe."

Mrs. Swenson looked dazedly at Amos. Then she turned to Jonathan. "Does he mean . . . ? I" She stopped, looking from one to the other.

"He's inviting you all to come live with him," Jonathan said gently.

"If you can put up with an old fogey like me," Amos added hastily. "I find it rough livin' with myself, sometimes."

Mrs. Swenson withdrew her hand gently from Curly's moist grip. She stared at Amos, wonder and hope in her blue eyes. The tears streamed

down her face. Suddenly, she flung her arms about Amos. "You're the grandest old fogey in the world!"

"A . . . a . . . yes, ma'am," Amos stammered trying to pull away. "I . . . I mean go tell the moving men to fetch your barrel of dishes over here before they decide to throw 'em in the truck."

"Land sakes!" Mrs. Swenson cried and ran from the room.

Alone with Jonathan and Curly, Amos grinned sheepishly. "Hope she don't take those fits often."

"She probably won't," Jonathan said. "She'll take them out in singing 'Praise God from Whom all blessings flow.'" He grinned.

Amos groaned. Then he chuckled. "Reckon I can stand it if it's well mixed with good victuals. Pie, especially. Come to think of it, it ain't such a bad song, now is it? Miranda used to like it powerful well."

THE END

YOU CAN TRAVEL CHEAPER ON THE WATER WAGON

(Continued from page 19)

cent dividend on renewal after two claim-free years—and so on until he receives a 25 per cent dividend after five or more claim-free years. This means that if a policy holder goes five years without entering a collision or liability claim, he will then be entitled to the same full coverage he has been receiving, at a cost of about 42 per cent less than he would have to pay if he were insured by other companies. And these cumulative dividends can always be transferred to any new car bought.

For collision, comprehensive, liability and medical-payments insurance, on my 1949 car I had been paying \$114.75 a year—and this was with a mutual insurance company whose losses have risen so high that they have been unable to pay dividends for the last two years. Last February, however, I decided to change to Preferred Risk, and for exactly the same coverage, I am now paying only \$83.50—a figure which can get even lower.

Is Preferred, after seven years of writing this "risky" kind of insurance, in danger of going broke? On the contrary, it is one of the fastest growing businesses in the country. Since its inception it has just about doubled its volume of business with each passing year. Chartered in December, 1946, the company began business with 225 charter policy holders in 1947. In June, 1954, the company listed 70,000 policy holders, and estimated that its 1954 premiums will exceed \$4,500,000. Also, its latest financial statement shows that it has assets of more than \$2,500,000—or some \$129.92 for every \$100 of liabilities.

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a recent short sickness I bought a bottle of Geritol to get back the energy I had lost during the illness. I, for one, thank Geritol for the wonderful quick job it did in restoring my energy and putting me back on my feet."

Mrs. N. B. obviously had tired blood. So, if you've been feeling tired and worn-out lately because of tired blood, get GERITOL, liquid or tablets, at your drug-store, today. **FEEL STRONGER FAST** — in 7 days or your money back!

* Due to iron-deficiency anemia.



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These are healthy, hardy bulbs—carefully selected from the finest planting stock of famous Danish gardens. Prize selection of medium size bulbs. Available in America at this amazing price because we sent our own representative to Europe and bought the stock of these Danish gardens when the market price was low—and now are passing the tremendous savings to you! But you must order now to take advantage of this wonderful Tulip bargain—bulbs will be shipped for regular Fall planting. These bulbs are guaranteed to give you many blooms the first season, a full normal bloom the second season and many years thereafter or replacement made FREE of charge.

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L. A. WATSON

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There is no charge for this booklet. Just fill out the coupon below and drop it in the mail. You'll receive promptly your copy of "YOU ARE NOT ALONE IN DEAFNESS" in a plain envelope.

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dug so deeply into their reserves, many insurance companies have had to struggle these past few years just to keep their heads above water. This, however, has not been the case with Preferred Risk, whose reserves have remained strong in spite of the inflationary trend. Treasurer Plymat also believes that the reason for this healthy condition is because the company's insurees have proved to be even better risks than the statistics on alcohol and traffic first indicated.

ANOTHER figure serves to prove the point. Preferred Risk re-insures all policies above \$10,000 with Lloyds of London—so that no extremely heavy loss, or series of losses within a short period, can cut drastically into their reserves. During all of 1953, only one loss was for more than \$10,000, and that was for less than \$15,000.

Those companies which smiled sardonically at Preferred Risk's naive idea seven years ago are now sitting back in wide-eyed amazement. The Insurance Institute of America, The Association of Casualty and Surety Companies, and the National Bureau of Casualty Writers all commend the company's phenomenal progress. And Dunne's, the largest policy-holder's independent reporting service in the world, gives Preferred Risk an "A Plus (Excellent)" rating.

A check with the Better Business Bureau revealed that Preferred's reputation is excellent, that claims are paid promptly and well, that their premium rates are lower than the Bureau average, and that the company is competently managed and adequately financed. As a further check, I cleared with Preferred's representative in my city. He is an independent adjuster who investigates the claims of many companies. He replied that his experience with Preferred was wholly favorable, that the company always accepted his report, and that they paid in full in every case.

No hair-splitting interpretations are permitted with regard to Preferred's definition of *total abstinence*. It means exactly that. One bottle of beer, one social highball, one cup of Christmas eggnog—in short, any kind of alcoholic beverage, regardless of how infrequently it may be imbibed—disqualifies a driver as a potential policy holder.

"Do people ever try to get your reduced rates, even though they may take an occasional social drink?" I asked Plymat.

"Social drinkers are just not interested in our kind of insurance," he replied. "They tend to sneer at our objectives and our type of program. And the social drinker is naturally wary that his claim might be invalidated should he become involved in an accident

with the smell of liquor on his breath."

Preferred Risk requires every applicant to sign a pledge stating, "I do not use alcoholic beverages and will not do so for the term of this policy." Retail credit investigators run the kind of routine check on applicants that is customary with most insurance companies, plus a special inquiry into a man's reputation for abstinence. If this is clear, the company is satisfied.

Preferred Risk has found that its screening process actually begins long before a driver even makes out an application. Company advertisements are pretty well restricted to religious publications, where the readership is normally opposed to drinking. And direct-mail advertising is sent mostly to people who hold positions of trust in religious organizations. Whenever an inquiry arrives with a coupon from any of these advertising media, Plymat feels that the applicant has the same convictions about alcohol as the company's officials. Thus, policy holders actually become more than just customers—they become friends of Preferred Risk, comrades working together for a mutual cause. This attitude has been demonstrated repeatedly, for not only have there been innumerable occasions where policy holders have been found to be meticulously honest in entering their claims, but there have also been occasions where a claim has actually been minimized because of the policy holder's sympathy with the company's aims.

If a policy holder can show himself to be a total abstainer, he will still get his low-cost insurance even though other members of his family may be inclined toward having an occasional social drink. However, if the company's routine investigation reveals that a member of the applicant's family is a consistent drinker, then the company will decline to insure the car.

I also questioned Plymat closely on what would happen if a "dry" policy holder were suddenly to turn to drink during the term of the policy. He replied that under such circumstances the company would naturally terminate the policy. But he also quickly pointed out that this situation is so rare that it is no problem for the company. "Under the statutes of many states, if a policy holder were to break his pledge and have an accident while under the influence of liquor, the company would pay the liability damages of the accident and then cancel the policy. But since this is not likely to happen more than once in ten thousand cases, the situation has practically no actuarial significance whatever in our total insurance program. Being the type of insurance company we are, our entire system is geared to avoid the

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Restricted diets, gastric disturbances and poor teeth are only a few of the reasons why nutritional impoverishment is so common with older folks. The failure to get vitamins, minerals, blood-building factors and other nutrients in the daily diet may result in the many aches and pains often symptomatic of premature aging. Energy becomes low, strength and vigor fail, anemias may develop. The V-Q Geriatric Series provides in one supplement, 33 factors to correct and forestall many of the deficiencies incident to older people. Here, in one supplement are the nutrients which previously required 3 or more separate formulas. The V-Q Geriatric Series is available in easy-to-take tablets. The dose for prompt correction of deficiencies is 8 tablets. Great flexibility is possible, however, so that a lowered intake may be had by reducing the number of tablets.

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Vitamin B2	16 Mg.	800%	Calcium	750 Mg.	100%
Vitamin C	300 Mg.	1,000%	Phosphorus	500 Mg.	67%
Vitamin B6	6 Mg.	**	Iodine	0.4 Mg.	400%
Vitamin K	2 Mg.	**	Iron	75 Mg.	750%
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Inositol	300 Mg.	*	Manganese	2 Mg.	*
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risk of the drinking driver—either before or after the issuance of a policy—and so far we feel our efforts have been 99 per cent successful."

The selectiveness with which Preferred gains its policy holders has advantages in addition to that of abstinence. Applicants who qualify are less accident-prone, in general, than people who drink. They are more conservative, less socially active, less likely to go "whooping it up" on traffic-jammed week-ends. They are even less likely to drive during the hours of darkness when more than 50 per cent of traffic accidents occur. And they tend to be more emotionally stable.

While Preferred Risk favors both itself and its policy holders through its unique plan, its advertisements do more than merely sell insurance. By appealing to young people to leave alcohol alone, these ads are serving as a powerful weapon against the liquor traffic. Although it is seemingly incredible that one single company's voice could possibly be heard above the booming advertising roar of the liquor interests, the fact remains that Preferred's advertisements are proving a sharp thorn in the side of brewers and distillers. One of these ads—showing a young couple refusing a proffered bottle as they enter their car, and entitled "No thanks—we don't drink"—recently brought a howling protest. An advertising executive complained to the American Association of Advertising Agencies that Preferred Risk was making "a free-swinging attack on drinking and on the advertising of alcoholic beverages." Preferred's reply was swift and incisive. They used the identical ad more than ever!

In quoting statistics to show the tragic role which alcohol plays in traffic accidents, Plymat reveals that the danger is actually greater than is commonly thought. In its book, "Accident Facts," published in 1953, The National Safety Council reports that "in 23 out of 100 fatal accidents, a driver or a pedestrian has been drinking." Dr. S. R. Gerber, coroner of Cleveland, Ohio, reports that of tests he has made of victims in fatal accidents over an eight-year period, between 41 and 57 per cent had varying amounts of alcohol in their blood. Frank M. Andrews, chief of the Evanston, Illinois, police, says that to some degree alcohol is responsible for as much as 60 per cent of America's annual motor toll of 40,000 dead and 1,500,000 injured. And of hit-and-run drivers who were quickly apprehended, 95 per cent were found to be under the influence of alcohol.

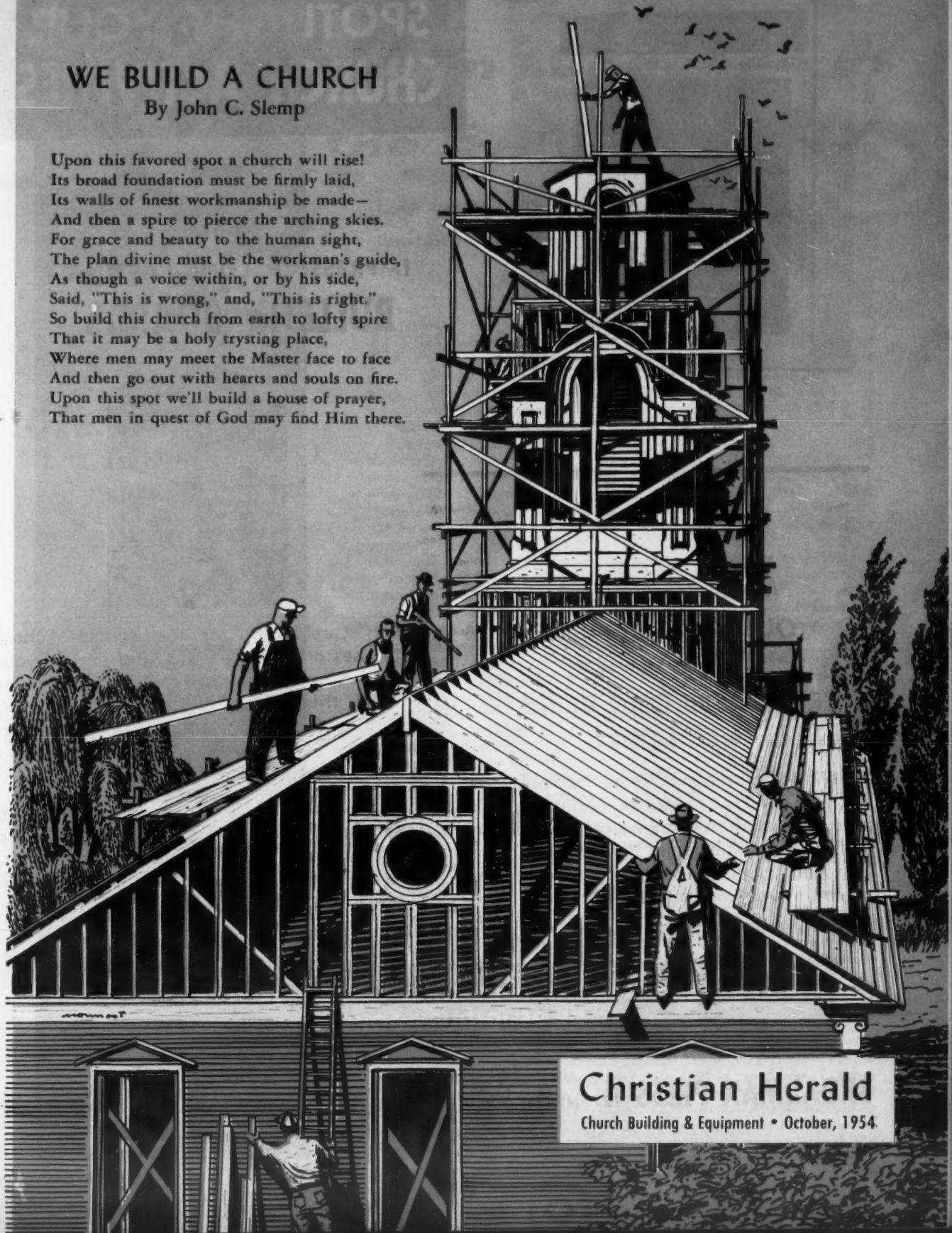
As Plymat succinctly points out, "The man who drinks, and then drives, is very likely to be getting the quart before the hearse."

THE END

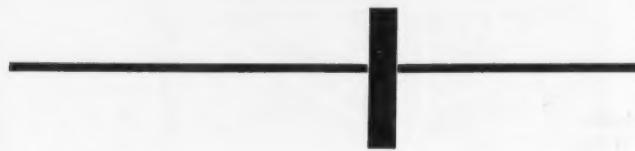
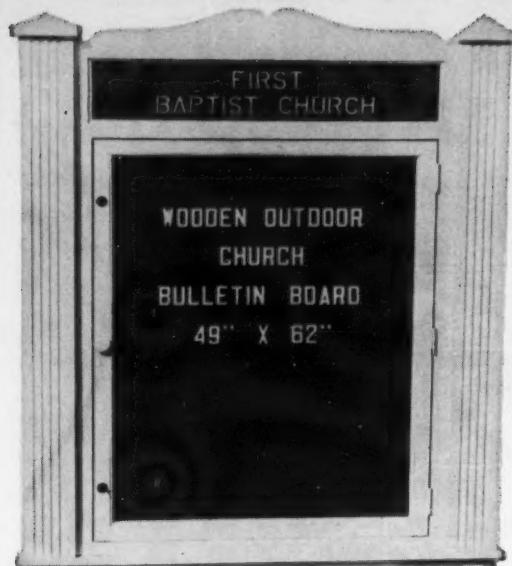
WE BUILD A CHURCH

By John C. Slemp

Upon this favored spot a church will rise!
Its broad foundation must be firmly laid,
Its walls of finest workmanship be made—
And then a spire to pierce the arching skies.
For grace and beauty to the human sight,
The plan divine must be the workman's guide,
As though a voice within, or by his side,
Said, "This is wrong," and, "This is right."
So build this church from earth to lofty spire
That it may be a holy trysting place,
Where men may meet the Master face to face
And then go out with hearts and souls on fire.
Upon this spot we'll build a house of prayer,
That men in quest of God may find Him there.



Christian Herald
Church Building & Equipment • October, 1954



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Sign Language in the SANCTUARY

Look around you—in your own church—and learn the fascinating language of Christian symbolism

By ALAN BRADFORD HUTCHINSON
DRAWINGS BY BERTRAND ZADIG

EVERY Protestant church, no matter how austere, displays some amount of symbolism not only in ritual, but—and especially—in architecture and furnishings. To see these "sermons" in glass, wood, metal and fabric week after week, with no understanding of their meaning, is to fail to take advantage of the spiritual fellowship these reminders can give us of the faith of believers who have gone on before.

Perhaps it is because we have become so accustomed to symbolism that we forget what a vital role it plays in our lives. Our flag is a symbol of our country. A salute is a symbol of respect. A handshake is a symbol of friendship. When we go shopping we usually look for a familiar "brand," known to us by a symbolic trademark or slogan. And when we pay for our purchases we do so with currency which is a symbol of labor or services we have performed.

Because it is a language which speaks eloquently to all who understand its meaning, it is no wonder that the Christian church has incorporated symbolism into its system of teaching. Christian symbolism goes back to the very beginning of the Christian faith. The parables of Jesus are symbolic stories; baptism is a symbolic rite; and the Lord's supper is a symbolic re-enactment of the Upper Room experience.

In the early days of the church, Christians were not exactly the most popular people in the Roman Empire. For nearly three centuries Christianity was a forbidden faith which had to be practiced in secret. The "signing of the cross" was originally used as a secret symbol to let another person know you were a Christian. It was easy to make such a sign unnoticed by the authorities, and it thus became an identification mark for members of the new faith.

In like manner, the fish became a secret symbol—not, as many believe, because Simon Peter was a fisherman, but rather because the Greek word *icthus*, meaning fish, also furnished an acrostic—its letters standing for the first letters of the Greek words signifying "Jesus Christ, Son of God, Saviour." If you met a person and wanted to know if he were a Christian you would casually draw a fish on the ground with a stick while talking to him. If he were not a Christian the act would be meaningless to him—but if he were a Christian he would recognize the symbol and know that he was with a fellow believer.

Some symbols now employed merely for their symbolic character had a very practical usage at one time. When Christians first worshiped in catacombs, candles were used to light up the dark tunnels. Now candles are retained in our churches today as a symbol that Christ is the light of the

1. Latin cross.
2. Three-step cross, representing faith, hope, charity.
3. Lamp: the Word.
4. Three-armed symbol of Trinity.
5. Jerusalem or Crusader's Cross.
6. Anchor cross, symbol once used in catacombs.
7. Dove: Holy Spirit.
8. Hand of God.
9. Chi Rho, first two letters of Greek word for Christ.
10. Another Trinity symbol.
11. Ship: the church sails safely through all perils.
12. Lily.
13. Fish, another sign used by persecuted Christians.
14. Alpha and Omega.
15. Cross and the crown of eternal life.

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world. As the church grew, symbols became increasingly important. Constantine, the first Roman Emperor to recognize the Christian faith, replaced the Roman eagle on his banners with the cross of Christ and the words *In hoc signo vinces* ("In this sign you shall conquer"). Some symbols, adopted from pagan cults, were given Christian meanings. For example, the wheat, symbol of fertility, became the symbol of the bread broken at the Last Supper.

Through the centuries the addition of new symbols continued to broaden the vocabulary of Christianity's sign language. Then came the Protestant Reformation, with its return to a simpler and more austere worship. In their intense desire to discard all Roman ornateness, Protestants smashed the stained-glass windows of their churches and destroyed works of art. Yet in the long run this attack on symbolism failed almost completely, for in replacing the clergyman's vestments with the scholar's gown, the kneeling stool with the hard bench, and the ritual of the mass with the Communion service, we succeeded only in substituting new symbols for those that had been so vehemently banished.

Like most Protestant churches, the Congregational church in which I worship appears to have little if any symbolism. Yet as you approach the church you see at its top a bell tower. This spired tower is a symbol of God as our refuge and strength. The bell itself, which calls us to worship, symbolizes the priority of the things of God over the secular. As one enters our church one ascends seven steps. Seven is the perfect number in Christian symbolism, being the sum of three, representing the Trinity, and four, representing the four corners of the earth. As you pass through the church door you enter a vestibule, or narthex. This is a place of transition, where the churchgoer can throw off the cares of the world and prepare for the joyous experience of worship.

Entering the sanctuary you find before you a long aisle leading down to the Communion table. This aisle symbolizes the pathway of life to God, for along this path move worshipers seeking the Father, children to be baptized, young people to be confirmed, couples to be joined in marriage, and the dead to be commended to God's loving care. The Communion table symbolizes our fellowship with Christ and His last supper with His disciples. In place of a Communion table many churches have an altar. As a symbol which goes back to old Testament times, the altar represents sacrifice, since it was originally the place where animals were slain and sacrificed.

On the Communion table are two

candles, witness to Christ's dual nature as both God and man. Flowers are placed on the table, not only because they are decorative but also because they are symbolic of the resurrection; as the seed dies to produce the beautiful blossom, so human life dies that it may flower again in eternal life. Behind the table is the cross—the central object in Christian symbolism—which reminds us that Christ died for us, that He overcame the death of the cross and is now risen.

Next we ascend the platform to the pulpit. As we climb the three steps we are reminded again of the Holy Trinity, and of the three Christian virtues—faith, hope and love. The pulpit is elevated, not to raise the minister to an exalted position, but rather to enthronize the word of God, for the pulpit holds aloft the Holy Scriptures. And in these Scriptures we find a marker on which is embroidered the cross and the crown. This is a symbolic portrayal of life after death, calling to mind the words, "Be thou faithful unto death and I will give thee a crown of life."

In many New England churches there are four tall white columns supporting the outside roof above the entrance. These symbolize the four evangelists, or Gospel writers, whose narratives give support to the Christian church. In other churches there are three entrance doors, symbolizing once more the Holy Trinity.

Frequently in churches one sees the letters IHS, XP, INRI. IHS represent the first three letters of the name Jesus in Greek. XP are the first two letters of the Greek word for Christ. INRI stands for the Latin translation of "Jesus of Nazareth, King of the Jews"—the sign placed above Jesus on the cross. Alpha and Omega, the first and last letters of the Greek alphabet, symbolize Jesus as the beginning and the end.

THREE are also many kinds of crosses. The most common is the Latin cross, with the long vertical arm crossed by a shorter horizontal arm. Other common crosses are the Greek cross, with four equal arms; St. Andrew's cross, which is shaped like an X; and the Celtic cross, which is primarily the Latin cross with the circle of eternity surrounding the juncture of the arms. When a cross has the body of Christ upon it, it is called a crucifix. The earliest crucifix showed the living Christ reigning from His cross, crowned and clothed in kingly attire. Only since the asceticism of the medieval days has the crucifix shown the dying Saviour.

Another church symbol is the baptismal font, which is usually octagonal, for it was on the eighth day after his birth that Christ was brought to the

temple for dedication. Also commemorated on the font are the four evangelists, who appear as four winged figures. The winged man represents Matthew, because he stresses the human side of our Lord's ministry. The winged lion represents Mark, because he emphasizes Christ's kingly character and begins his Gospel with the voice of the lion in the wilderness. The ox represents Luke because of the sacrificial tone of his Gospel; and the eagle stands for John because he rises to great spiritual heights in presenting the divine character of our Saviour.

IN conducting public worship some ministers wear special clothing—this for many reasons. It adds to the dignity of the worship offered to God, it minimizes the individuality of the minister's personal attire, and it emphasizes his position as the leader of the worship. Also, the somber black robe—which goes back to the simple long-sleeved coat of early times—symbolizes the minister's role as scholar and teacher. The special collar with the two white tabs, usually worn at baptisms, funerals and communions, dates back to Puritan times when doctors, lawyers and clergymen wore cuffs around their necks. These cuffs gradually were simplified to two tabs, known as "Puritan bands," and are now usually worn only by Congregational and Presbyterian clergymen.

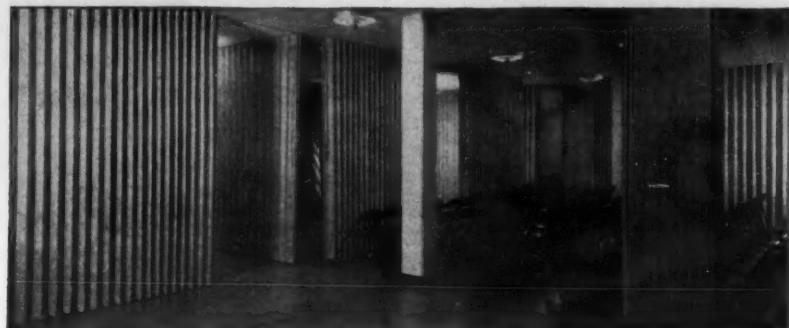
The use of specific colors in church symbolism dates back to the thirteenth century. It is a usage based on the eight seasons of the Christian year: Advent, Christmas, Epiphany, Lent, Easter, Ascensiontide, Whitsunday and Trinity. White—the color of happiness and rejoicing—is worn at baptisms, weddings and confirmations, and at Christmas and Easter. Green—the color of nature—is worn during the summer months, and at Epiphany as a symbol of the universal manifestation of Christ. Purple is the color of penitence, and is used during Lent and Advent as a symbol of inner examination and penitence for wrongdoing. Red is worn at Pentecost, the birthday of the church. It is a reminder of the tongues of fire on the first day of Pentecost, and also of the sacrifices of martyrs. Black is the color of mourning, and is reserved for Good Friday and for funerals.

Time-honored usage of these many religious symbols has given them a deep and lasting meaning. But just as books are valueless to us unless we know how to read, so symbols are meaningless unless we understand their language. God speaks to us in many ways. Symbolism is one of them. If we know the symbols in our own church, we can better understand the faith of the men who put them there.

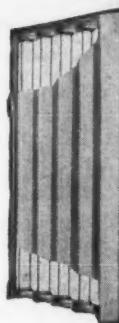
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Needed: More Sunday School Space

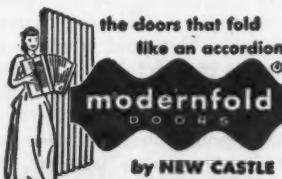


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Movable spinet used at First Methodist Church, North Sacramento, Calif.

Your Church Needs a Second Organ

Today's smaller, more mobile instruments make organ music available in areas *outside* the main sanctuary

By WARREN R. SCOTT

AS YOU SIT in your pew some Sunday morning, try imagining a worship service without the accompaniment and background of instrumental music. It will be a drab prospect! There are some few denominations which forbid the use of any musical instrument. Most churchgoers are roundly grateful that such practice is not widespread.

Of all instruments used in churches, the organ has gained the widest acceptance. Its almost limitless range of tonal possibilities, its historic majesty as "the king of instruments," make it uniquely appropriate to assist worshipers in expressing their inmost spiritual aspirations. The old hymn's lines, "O for a thousand tongues to sing" becomes considerably more than a figure of speech when applied to the myriad voices of the organ.

No, that morning church service just wouldn't be the same without the organ. The illness of the organist or the temporary disruption of the power

supply have at times proved it to the dismay of more than one congregation.

But the marvel is that we so utterly accept the organ as being not only desirable but practically indispensable in the sanctuary, and fail to consider that it may be fully as desirable for use in other parts of the church building and in other areas of the church program.

Or perhaps it isn't such a marvel at that. Only recent years have produced three developments which provide ample reason for any member, whether soloist or simply a singer of congregational hymns, whether musician or listener, to ponder the idea of a second organ for his church.

First, there has been a new emphasis upon worship in the last twenty years, not only in the formal Sunday morning services of the church, but in all departments. The "opening exercises" of the Sunday school have become worship periods, with more dignity, fewer aspects of a salesmen's convention. Youth Fellowship groups suddenly

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have discovered that they need more than soda pop and novelty programs to make their meetings significant; they have found that one quality their church can offer them which they can't get in a convertible or roller rink is worship. The same goes for adult clubs in the church; they aren't giving up their worth-while activities, their outside speakers, their valuable discussion sessions. But there's a return to religion within the church. There's less hoopla, more holy hush; less back-slapping and more Bible study; less rote and more thought. This new emphasis on worship is convincing hundreds of congregations that the organ, instrument of worship, has a place not only in the sanctuary but elsewhere in the church.

Second, churches generally have recognized, to a greater extent than ever before, the importance of youth work. Although it is adults who pay the bills, the young people are growing up most surely to be adults and possibly and ideally to be active members of the church. Many churches have made the mistake of giving the best available space to the adult members of the church, the best furnishings, the best music—losing their youngsters by default and neglect. Now, churches are realizing that if they can win and hold their young people, they are building for the future. A second organ, located in the youth department, helps to demonstrate the conviction of the church that youth is important, wanted and needed.

Third, in the last ten or even five years, console organs have become more mobile and more financially accessible. So long as an organ was either a portable pump affair for street-corner meetings, or a behemoth assembled and erected with colossal expenditure of money, time and space, it was out of the question for a Sunday school. However perfect for the sanctuary, it was not adaptable to any other location. Times have changed! Organs that are not only smaller but less expensive are now available. Many of them are self-contained units or employ no more than an unobtrusive separate tone cabinet. Recent introduction of the one-unit spinet organ, no larger than a spinet piano, makes available an instrument with tone dignity at a cost (about \$1300) less than that of many pianos. Most of them have two manuals and an abbreviated pedalboard. They need only to be plugged into an electric outlet, the switch turned and fingers touched to the keys.

These small, self-contained organs are of two types: electric and electronic. The former produce their tones by means of vibrating reeds, which are electrically amplified. (The Wurlitzer is an example.) The latter produce tones either by means of whirling discs

or vacuum tubes. (Hammond, Minshall and Allen are examples. The Allen is a fairly large though self-contained instrument, with a full 32-note concave radiating pedalboard.) Pipe organs are also available in comparatively small models; they are, however, not readily movable and are designed primarily for permanent installation.

A factor bearing upon one's choice of type is the availability of fairly constant temperature. Large pipe organs are generally safeguarded with temperature control to prevent deterioration of pitch. This may not be feasible with smaller organs in Sunday-school rooms and elsewhere, if the rooms are closed off during the week. Electronic organs are not affected by temperature changes. On the other hand, individual tone preference may dictate the use of electric or amplified organs.

Where can a second organ be used to best advantage? Churches have put them almost everywhere but in the custodian's office and belfry. There are more second organs in chapels than anywhere else. The chapel, an innovation of growing popularity, is a church sanctuary in miniature, located within the church building but apart from the main auditorium. It is used for weddings, prayer services, small meetings of all kinds which require dignified and worship-inspiring surroundings.

THE University Congregational Church of Seattle, Wash., for example, has installed a 32-rank three-manual Wicks pipe organ in the sanctuary, and a 10-rank Wicks two-manual organ in the chapel. The First Baptist Church of Shelby, N. Car.—with 2500 members, 80,000 feet of floor space, a sanctuary seating 3000, three other auditoriums accommodating 700 each, and 149 Sunday school rooms—has a pipe organ in the sanctuary and a Consonata electronic organ in the chapel. The Trinity Methodist Church, Youngstown, Ohio, uses a four-manual Moller pipe organ in the sanctuary, a two-manual Moller in the chapel, and a small three-stop cabinet Moller in the children's chapel.

First Methodist Church of Tifton, Ga., which only recently completed its new building, installed a Baldwin Model-10 organ with both a main and echo division in the sanctuary, seating capacity 750. In the chapel, seating capacity 150, a Baldwin Model-5 is in use. Pastor John E. Wilson is enthusiastic over both instruments. First Methodist Church, North Sacramento, Calif., uses a Hammond Spinet in its chapel, in addition to a larger organ in the sanctuary.

Chapels are by no means the only locations where your church's second

(Continued on page 80)

FACTS TO CONSIDER when buying a new organ

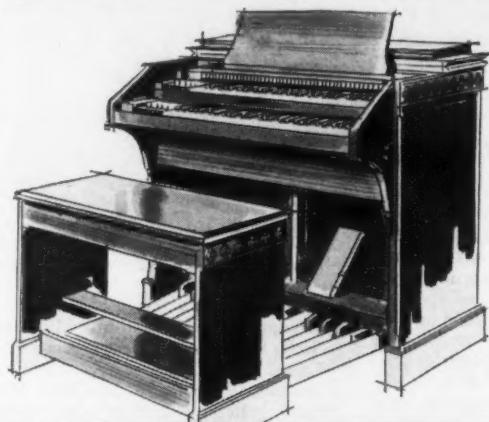
A Hammond means low initial cost! Low upkeep! No tuning expense!



For the small church, chapel or Sunday School — Spinet Model Hammond Organ

Low-cost, compact, easy to play. Yet has astonishing power and beauty of tone! Easily moved from room to room.

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For the large church or cathedral— Church Model Hammond Organ

World's lowest-cost complete church organ. A marvel of power and versatility, tremendous range of true church tones. Choice of many famous churches and cathedrals.

Features: 2 manuals, swell and great (61 keys each). 25-note radial pedalboard. 9 pre-sets and 9 adjustable Harmonic Drawbars for each manual. Expression pedal controls Swell, Great and Pedals. Hammond Vibrato and Vibrato Chorus... selective each manual. 48 $\frac{3}{4}$ " wide, 47" deep, 46" high. Console, \$2178. 40-watt tone cabinet with reverberation control, \$560. (Prices f.o.b. Chicago.)



For the church that wants the finest— Concert Model Hammond Organ

Stands absolutely alone for versatility and response, range and richness of tone, variety and depth of expression.

Features: 5-octave manual ensemble. 32-note radial concave pedalboard built to AGO specifications. Pedal Solo Unit tunable to preference. Vibrato and Vibrato Chorus... selective each manual. 57" wide, 47 $\frac{1}{8}$ " deep, 46" high. Console, \$2970. Non-directional 40-watt tone cabinet with reverberation control, \$585. (Prices f.o.b. Chicago.)

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VISUAL AIDS FOR THE CHURCH

Reviewed by
WILLIAM S. HOCKMAN

¶ Inquiries as to availability of the following films should be addressed to the producers; addresses are listed at the end of reviews.

RESOURCES ON INDIA

The foreign missions study theme for this year is India, and the churches of America will be using audio-visual aids to give background for courses and lectures on this great theme. Happily, there is a considerable body of usable material. Certain films are widely distributed; others may not be. It is wise to plan and book films early. Filmstrips are usually for sale only. If carefully selected they can become a valuable addition to your church's audio-visual library.

Films

ASIAN EARTH documents the life of a non-Christian Indian family through the cycle of one year, the mother of the family telling the story and interpreting the events. We are shown the village; the members of the family; the building of a house; the boys at play; the village pool; the well; the barber; the making of fuel from cow dung; the milking of cows; the cooking and eating; the plowing of the rice paddies; the rice harvest; threshing; winnowing; husking rice; the greedy land sahib; the harvest fair with its dancing and music; the locust plague; the barren and dry ground; the hungering animals; the disturbed family; the borrowing of money from the lender; the death and cremation of the "ancient one" (grandfather); the worship and offerings of the family to the gods; the hope for rain; and the hungry family waiting for the gods to smile on it! Here is India, as it is in a village in the South Ganges Valley; as life is for the millions. Recommended for Junior High age and up. (Produced by, and available from, *Atlantis Productions, Inc.*; running time 22 min.; color.)

BALAMANI was fortunate. When she became ill, there was a hospital close by. She recovered her health, gained a new faith, and dedicated the rest of her life to ministering to others who came for healing. All this, and much more, is told in this film produced by the American Lutheran Church, but useful across denominational lines. It shows what medical missions are, and gives the viewer a good look at what goes on in a hospital. (Available from *Wartburg Press*; running time 30 min.; color; rental \$8.)

The United Lutheran Church has produced a trinity of short films which will have great usefulness in interpreting Christian missions in India: **LUTHERANS TEACH SELF HELP**; **LUTHERANS HEAL IN CHRIST'S NAME**; and, **LUTHERANS TRAIN CHRISTIAN LEADERS**. Each shows what the mind wants to see, and they can be used with Juniors up. There is an excellent user's guide with each, and the commentary, as it will be heard, is printed in the guide. (Sale and rental prices from *Promotion Dept., United Lutheran Board of Foreign Missions*; running time each film, 11 min.; color.)

Daily life in all its medical, social, vocational and spiritual aspects at one of the foremost leprosy colonies in India can be seen in the film, **MEMORY OF INDIA**. Useful with Senior High and up, to show the dynamics of Christian love and concern. (Produced by *the American Leprosy Missions, Inc.*; 30 min.; color; available on an offering basis.)

Brilliant and dedicated Mary Reed went to India to be a missionary. She contracted leprosy, founded a colony, and lived a victorious and rich life. The film, **MARY REED**, tells this moving and dramatic story. Good for a family night or for a special Sunday-evening service. (Available on an offering basis from *American Leprosy Missions, Inc.*; 47 min.; color.)

Filmstrips

DIVINE ARCHITECT OF INDIA tells the story of a family which was taken into a leprosy hospital; how the two brothers were healed; how they remained there to become medical officers. It shows the ministries of healing and teaching as inseparable. (Available from *American Leprosy Missions, Inc.*; utilization time 20 min.; color; reading script.)

Three other color filmstrips on India are: **INDIA: THE MISSIONARY'S TASK**; **INDIA: THE PEOPLE AND THEIR PROBLEMS**; **INDIA: THE RESULTS OF CHRISTIAN MISSIONS**. Each has about 30 frames from pictures taken in India by a missionary. (Produced by, and available from, *Church Screen Productions*.)

Thanksgiving

In A DAY OF THANKSGIVING any American family can see itself and, like the family pictured in the film, learn where



Glen Rock Community Church, Glen Rock, New Jersey. Architects: Moore & Hutchins

AMERICAN SEATING CRAFTSMANSHIP FOR BEAUTY, DIGNITY, COMFORT

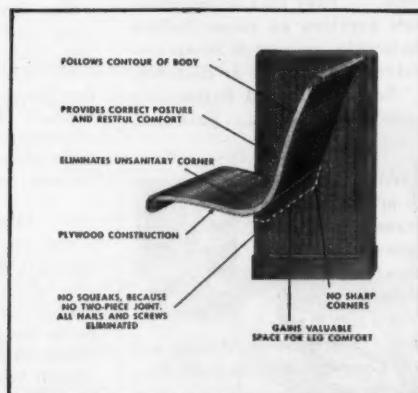
American Seating craftsmanship is the choice of many of America's most distinguished churches—for beauty, dignity, and comfort. American Bodiform pews offer an outstanding example of this craftsmanship (see diagram).

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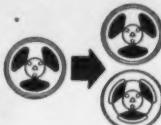
WORLD'S LEADER IN PUBLIC SEATING • MANUFACTURERS OF CHURCH, SCHOOL, AUDITORIUM, THEATRE, TRANSPORTATION, STADIUM SEATING, AND FOLDING CHAIRS



Magnetic Tape in the Church

by Charles Westcott

Good News for clergymen! A revolutionary new magnetic tape has just been released which offers 50% more tape wound on standard-size reels, thus enabling clergymen to make uninterrupted recordings of even longer sermons, lengthy church services and special events. One reel of this new extra-play tape actually gives you the same recording time now found on 1½ reels of conventional tape.



THIS MEANS you can polish your delivery, hear your own sermons—exactly as they will be heard by Sunday's congregations—without the annoying pauses and interruptions caused by stops for reel change.

THE NEW TAPE is called "Scotch" Brand Extra-play Magnetic Tape 190A. Its development is the result of intensive laboratory research with new, more potent oxide coatings. Made with a 50% thinner magnetic coating and a 30% thinner backing material, new 190A tape not only offers more recording time on the same size reel, but gives improved high fidelity response . . . with sufficient critical strength to meet the severe demands of most church recording machines.

Greatest Advantage of Extra-play tape to clergymen is its increased recording time. With 50% more tape wound on each reel, the new magnetic tape eliminates the problem of reel changeover—always present when making recordings with most ordinary tapes.

SHUT-INS, ill and aged members of your church gather inspiration from your sermons . . . hear and enjoy complete church services as never before possible. No breaks, pauses or interruptions to destroy continuity or distract. With new "Scotch" Brand Extra-play Tape they hear everything . . . just as it was presented on Sunday.

I'LL BE HAPPY to hear your opinion of new, thinner "Scotch" Brand Extra-play Magnetic Tape 190A. Try it in your recording jobs and send me your comments or suggestions. Just drop a line to me—Church Editor, c/o Minnesota Mining and Manufacturing Company, 900 Fauquier Ave., St. Paul 6, Minnesota.



The term "SCOTCH" and the plaid design are registered trademarks for Magnetic Tape made in U. S. A. by MINNESOTA MINING AND MFG. CO., St. Paul 6, Minn. General Export: 122 E. 42nd St., New York 17, N. Y.

the center of gratitude really should be. A good film for pre-Thanksgiving use in the church school, youth groups, family night program, or to give the background for a pre-Thanksgiving sermon. (Produced by, and available from, Young America Films, Inc.; 13 min.; B&W; rental \$5.)

GIVING THANKS ALWAYS, a film from the Lutheran TV series, "This Is the Life," is based on Ephesians 5:19, 20 and strikes a deep spiritual note. Fine film for Wednesday night union Thanksgiving services, or for pre-Thanksgiving use by youth and adult groups in the church. (Available from Concordia Films; 30 min.; B&W; rental \$9.)

IN THANKSGIVING, portions of the Psalms are read in relation to beautiful scenes from nature, and blended with a background of beautiful music. Inspiring for any audience which has been brought into the mood for worship. (Distributor, Film Chronicles; 10 min.; color; write for rental rate.)

Christmas

CHILD OF BETHLEHEM (B&W, 22 min.) and **HOLY NIGHT** (color or B&W, 30 min.) were both produced by *Cathedral Films* and are widely available, as are two films by *Family Films*: **GUIDING STAR** (B&W, 30 min.) and a new release entitled **A BOY AND HIS BIBLE**. This is the story of a newspaper editor who just could not write a Christmas editorial when the world was going to pieces. Interesting and inspiring, it is for Senior High youth and up. (These four films have special December rental rates.)

CHRISTMAS AROUND THE WORLD is a 40-frame color filmstrip with the commentary recorded on the four sides of two unbreakable 12" records. The pictures are lovely and the narration good. A fine and useful buy for the A-V library of any local church. The emphasis is on family and home celebrations in all parts of the world. (Produced by, and available from, *Methodist Publishing House*; sale price \$10; rented by some A-V dealers and libraries.)

For those who want Christmas music sung superbly by the Columbus Boychoir, the film, **CHRISTMAS CAROL VIGNETTES**, will be most satisfying. Eleven favorites are sung under the direction of Herbert Huffman. Will hardly hold the attention of children, but youth and adults will fully enjoy it. (Princeton Film Center; 22 min.; rental \$7.50.)

Films of General Interest

The home missions study theme for the churches this year is "The City," and the film which has been produced to give background and emphasis to this study bears the title, **CITY STORY**. This dramatic film tells the story of a fine old church which got involved in the socio-dynamics of the modern city and how it faced this severe crisis. It did not retreat to the suburbs but changed its outlook and program to meet the changed conditions. All kinds of churches should use this film. It will help thousands understand themselves better, and all to appreciate their sis-

ter churches more. Widely available. (Produced by the *Broadcasting and Film Commission*; 44 min.; rental \$12.)

REPORT FROM MEXICO presents the problem faced by Protestant churches in building a new church which will link ancient and sacred truths with a dynamic, new attitude in this land of pueblos and villas. Produced by *Congregational churches* but useful for all denominations. (Available from *Broadcasting and Film Commission*; 30 min.; rental \$6.)

OUR BIBLE—HOW IT CAME TO BE traces the history and development of the Bible from the first century A.D. right up to the present time. To do this required 90 minutes, but the film is available in parts for those who desire to use it as a series. These parts are: "The Formation of the Bible," "The Bible Spreads Across



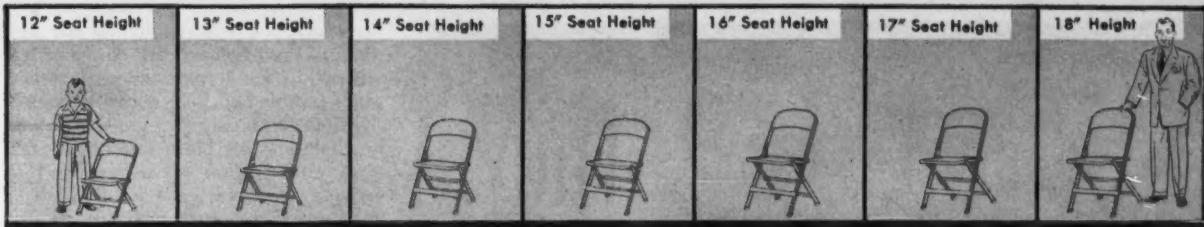
The Bible is translated from Greek to Latin in a scene from this new film.

Europe," and, "The Making of the English Bible." Because it deals with a subject of basic importance to church people, young and old, it should have extensive use in church schools, youth fellowships, in family-night and special mid-week programs. (Available for continuous showing, or in parts, from the *American Bible Society*; write for rental rates.)

The story of one boy's experience at Boys Town, as shown in **A PLACE CALLED HOME**, provides an intimate glimpse into the lives of the more than eight hundred boys who, with Boys Town as home, learn to become constructive citizens. Useful for inspiration and entertainment with youth and adult groups. (Princeton Film Center; 20 min.; available free of charge.)

THE FAMILY NEXT DOOR is a dramatic story of a Christian family. It shows how religion makes a difference in the lives of the parents, the children and the young people. Useful for family nights, Sunday evening services and for youth groups. (Available from *Methodist Publishing House*; black and white; 30 minutes; rental \$8.)

THE HIGH WALL will provide rich material for discussions on mental health and personality development, community and intergroup relations, education and child development, and the ethics emphasized in religious teaching. A boy learns bigotry at home in an atmosphere lacking affection and filled with (Continued on page 79)



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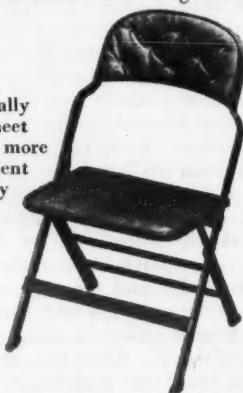


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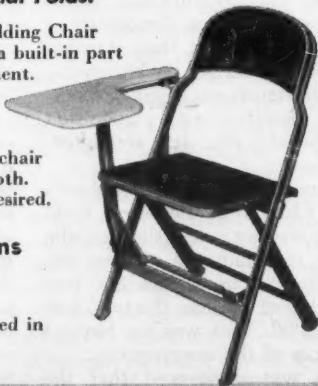
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Hard-working members of St. Michael's Lutheran Church, Berkeley, Calif., redecorate a room in the parish hall.

IT is an amazing story—a vivid demonstration of the adage, "Where there's a will, there's a way." It is the record of a Herculean task in which hard and prolonged manual labor was transmuted into an exciting, spiritual accomplishment. It is the story of a group of dedicated men and women—seminary students, salesmen, atomic physicists, housewives, business executives, factory workers, clergymen and retired folks who wouldn't stay retired—who donned the most democratic of all garbs, overalls, and then donated some 12,000 hours of back-breaking labor toward transforming a dingy, outmoded old church into an edifice that combines beauty, efficiency and spiritual significance.

It happened this way. St. Michael's Lutheran Church of Berkeley, California, was seeking a new site near the University of California. When the cost of the proposed building was added to that of the site, the total was some \$750,000. This was far beyond the resources of the congregation.

Then it was discovered that the Epworth Methodist Church was vacating, and offering to sell, their some-

they stretched their remodeling dollar

With volunteer labor, professionally supervised, this church created the "new" building it could not afford

By C. HARRY ATKINSON

what obsolete Gothic building which was located near the university. A careful study of the building revealed that it was structurally sound, well located, and satisfactorily priced. And it held promising possibilities for remodeling and redecoration. The more it was studied, the more attractive it became—especially in view of the terrific cost that would be entailed in erecting a new building. The original opposition to the purchase of the old church soon gave way to enthusiasm, and a sale contract was promptly executed. Then the drama of achievement began slowly to unfold.

With commendable insight and courage the building committee set out to make certain of the desired outcome before beginning the remodeling of the building. First they procured the best advice available. Nothing was left to guesswork. Everything was planned in detail. They accepted as their cardinal principle that all renovations were to be done the right way so that they would last. "We didn't want the folks in twenty years to be asking if we didn't know any better." They agreed that the right way to do things was to take time

for study, and to consult with the ablest men in the various building fields. They resolved to spend money for expert guidance rather than squander their funds on experimentation. They sought the advice of a qualified church architect, a color expert, a public-utilities specialist, and they made extensive use of the literature and counsel of the Bureau of Church Buildings, of the National Council of Churches of Christ in the United States of America. According to Pastor Ross F. Hidy, money spent for this professional advice not only expedited the whole operation and assured a unified and pleasing result, but it also saved money which might have been frittered away in unnecessary extras.

Once the parish hall of the Methodist building was put in satisfactory condition for worship, the pastors of the two churches devised an impressive bit of drama for the program in which the Lutheran congregation would take leave of their old building and enter what was to be their future house of worship. This small ceremony proved to be a stroke of genius.

On the last Sunday in their old build-

ing, the Methodists held a special service to which they invited the Lutheran pastor. Emphasis was placed upon the blessings which God had visited upon the departing congregation through the years. And amid the mingled joy and sadness of the occasion, the keys of the building were reverently handed over to the new Lutheran pastor in a spirit of both comradeship and mutual helpfulness.

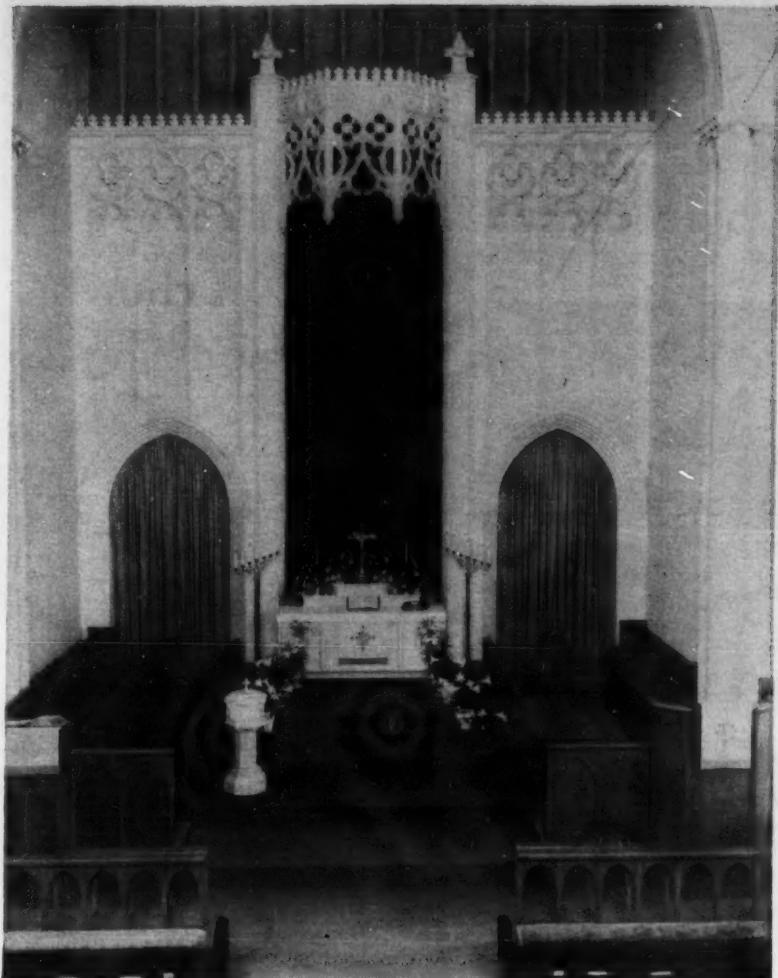
Likewise, on the last Sunday in their church home, the Lutherans dedicated their service to gracious memories of the past, and rejoiced in the blessings which had attended them. A special appeal for building funds was then successfully conducted, and all leave takings were completed. On the appointed Sunday, the officers, choirs and members of St. Michael's church marched in procession to what was to be their new home. They carried with them the Bible, service book and stand, baptismal bowl, communion vessels, congregational records, offering plates, cross and candelabra. When they reached the church door the procession halted briefly to participate with the Methodist pastor in a special service prepared for the occasion. The doors were opened, a welcome extended, and amid the paeans of the twenty-fourth Psalm the congregation marched into their new place of worship. The sacred



BEFORE

vessels and appurtenances were placed in their proper locations. A prayer of dedication was offered, and the new congregation entered into their first service of worship in their new location. This simple, moving experience united the sacred memories and hopes of both congregations and gave spiritual emphasis to what was to come in the future.

In starting their remodeling work the Lutherans found that the building they had taken over presented literally acres



AFTER

of floor and wall space which were in need of a "new look." Funds were definitely limited, however, and if the end envisioned by the committee was to be reached, a great deal of volunteer work had to be enlisted and related specifically to many tasks. Wisely the church leaders engaged and followed the advice of an architect, who drew plans for a beautiful chancel to replace the old pulpit platform with its second-story choir loft and conspicuous organ pipes. The renovation of this important part of the building was done in the summer and fall months. During that time, worship services were held in the fellowship hall.

The offices, parish hall, church living room, caretaker's quarters—in fact every room was carefully studied, desired changes were noted in detail, and the total undertaking was broken down into individual projects. There were problems of acoustics, proper arrangement of the kitchen, and many other items which, if neglected, would detract from the efficiency and appear-

ance of the entire building. These jobs were placed on a list which was arranged according to the amount of work involved and its importance.

The selection of color schemes looking toward a "warm mood of friendliness" was not left to the welter of conflicting opinions of the church members. Acting under the advice of a professional color expert, the decorating committee was able to develop a redecoration program which was promptly approved by the church—thus avoiding a lot of unnecessary and unpleasant controversy. Cheerful colors and fabrics, as well as floor coverings of tile and carpets, were tastefully selected. And by a careful integration of these materials into a planned pattern, a drab cavernous structure was converted into a building which was not only beautiful but which possessed an atmosphere of warmth and livability.

Although most of the work was done by the people of the church, Pastor Hidy wisely suggested that bids should be obtained on those jobs which the

a new
Wicks
pipe organ belongs
in church
remodeling

BEFORE



AFTER



In planning to remodel the chancel at First Christian Church, Jefferson City, Mo., it was decided to include a new Wicks organ.

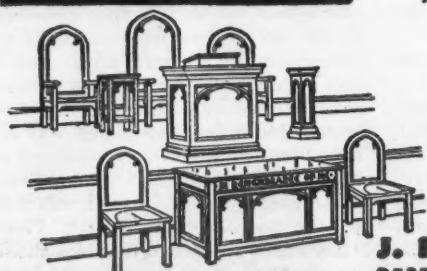
A wise decision indeed! The custom-built, 19-rank organ adds new musical values to the beauty of the Service.

Wicks Organs are available in almost every price range. Let us help you plan an installation that's exactly right for your church.

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volunteers could not do. "Small construction jobs can grow to surprising proportions if you don't first get an exact bid from a contractor. And the money thus saved can often be used to furnish an entire room."

Twelve thousand hours—or approximately \$30,000 worth—of volunteer labor were achieved through carefully organized direction and "everlasting teamwork." The church people found that their work was done best by assigning squads to individual jobs. Once a proposed job was approved by the church council, the property committee would secure the necessary materials. Each squad leader would arrive early and get the materials ready for use. And as he supervised the job he would also work along with the rest of the squad. Women provided the Saturday luncheons, or evening refreshments at about 10 P.M. Squad leaders were responsible for "cleaning up" after the day's work was done. This was necessary so that the church could be used the following day while the renovation work was still in progress.

THE work went forward with surprising speed. According to the workers, this was accomplished by first analyzing the over-all job, and then deciding which parts of it should have priority. The workers took segments of the over-all task, and completed one job at a time. They carefully deployed their manpower so that various parts of a given job could be accomplished without the workmen getting in each other's way. They planned things carefully so that similar jobs throughout the church could all be kept going at the same time. This made the preparation of the work and materials much easier. For example, a primary coat of paint for the woodwork was done simultaneously on all four floors of the parish house, thus enabling the leader to work with one kind of a paint on a given night. The next night the second coat of paint was put on, and the job was done. This kind of preparation was found to be very important for doing good work, and by using a small team to make such preparation it was possible for a large squad to begin a new job immediately after finishing a previous one. Waiting around for a chance to begin work seriously reduces efficiency and soon dissipates the enthusiasm of the workers.

In describing how the over-all job was successfully accomplished, Pastor Hidy offers some excellent advice for those congregations who might be considering a similar undertaking. "Get your big jobs done first. They make a vivid impression, and give a sense of pride and achievement to the workers. And work for deadlines—such as anniversaries or special events. Set a time

for the completion of each job and work toward it. Let the workers adopt a given goal, and then publicize the objective to which they have committed themselves. In this way they will provide themselves with their own sense of urgency, and will not have to rely on the urgings of the pastor.

"And periodically announce the amount of money that has been saved by the donated labor. Over the coffee cups of a fellowship meeting have the church leaders announce 'At the current cost of labor, the work you have done today, which we could not afford with our budget, has saved our church approximately so many dollars.' This raises morale—and also eases the aches and pains of weary muscles.

"Also, let the congregation inspect each new job as it is finished. After the worship service, the volunteer members should take the rest of the congregation through the newly remodeled areas. This gives the workers a sense of pride, and engenders enthusiasm—as well as perhaps added financial support—in the members who see the finished results.

"And lastly, give the workers periodic vacations. On a long-range program, the volunteers should be allowed to knock off for special occasions, for other work in the church which may be of particular interest to them, or for time to spend in the privacy of their own homes. After such vacations they will return with even greater enthusiasm for the completion of the task."

AS it stands now, the old outmoded church has taken on a striking appearance and a more glorious ministry. Yet results even more important than these have been achieved. Strong ties of friendship now knit the congregation together as never before. Members found that they really got acquainted at the work parties. They discovered satisfying means of expressing their creative aptitudes. Those who laid tile or who wielded a hammer, a saw or even a needle, found themselves increasingly eager to discuss the life and work of their church. And the more faithfully they worked, the more faithful they became in their worship attendance. The financial condition of the church also became a matter of more personal concern, and offerings increased. And the reason for the remodeling became clearly—and more reverently—understood. It was to honor Christ and to serve His people. Thus it was that the meager dollars of St. Michael's Church were stretched, not only to make the House of God more beautiful and capable of greater ministry, but also to bring closer together the lives and personal dedication of those who had lovingly labored in His name.

THE END



Sunday School Room, Lakewood Presbyterian Church, Lakewood, Ohio. Note the unusual charm, the interestingly varied effect created by Acousti-Celotex RANDOM PATTERN Perforated Tile

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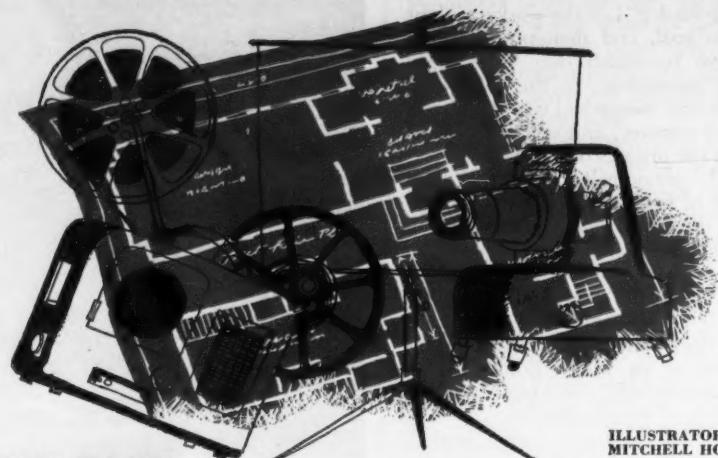
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WE PUT AUDIO-VISUAL AIDS IN OUR BLUEPRINTS

By WILLIAM S. HOCKMAN

AUDIO-VISUALLY we wanted three things in our new education building and remodeled facilities at the Lakewood (Ohio) Presbyterian Church. We wanted: to make our present use of audio-visual materials easier and more effective; to extend our use of these materials; and, to include basic facilities which would be up-to-date for at least fifteen or twenty years. No doubt there are various ways to accomplish these general objectives, but here's how we did it.

First, we listed all the uses we had been making of audio and visual materials. The list was longer than we thought it would be. We included everything, projected and non-projected aids. We covered all the component groups of the church, from kindergarten through adult. This helped us to see that we had already taken for granted audio-visual materials and methods. It made the expenditure of money more reasonable.

Next we made lists of the things we would like to do but could not. We needed to be able to use A-V materials in several parts of the building simultaneously, both in morning church school and in the evening programs of youth and young adults. This meant that we would need many different rooms that could be utilized to a satisfactory degree. This meant conferences with the architect, and definite planning in advance of final blueprints.

We wanted to get away from stringing power and speaker cords in aisles.

and elsewhere, and we wanted the convenience of controls for room lights near projector locations. Furthermore, we resolved to be done with the plague of low-voltage!

We wanted permanent screens in all rooms where projection would be frequent. Screen-toting is a bother, and screen-accidents are costly. This required careful planning, even to determining which would be the front end of all rooms. We were up against the need for the very closest coordination of facilities to function—windows, doors, power outlets, room switches, speaker locations, and in some rooms microphone input locations. This type of planning required an intimate knowledge of what was to go on in the building when in peak use, as well as the general technical implications of what audio-visual facilities and equipment were needed. For example, it would have been foolish to place a low-fidelity speaker in a room which was to receive music as well as speech, such as the sanctuary of the church, the chapels and the fellowship hall.

IN the third phase of this step, we listed all the refinements and special features which we wanted in our system so that we would be up-to-date for at least a decade or two. We wanted complete public address coverage of the plant—and how this paid off when shortly after dedication some 450 young people selected our church for a rally! Some groups were sent to

one room, some to another. All announcements went out over the P-A system. Those who had to be in the overflow group could hear perfectly, even if they could not see the platform and the speakers. Of course, the operation of the central control panel on this and simpler occasions required the efficiency of a youth trained for it.

Our complete P-A coverage required a speaker in every room of the plant, including the custodian's quarters. During the week the office staff could page anyone, regardless of which of the forty-five rooms he might be in, without a secretary using valuable time. Our church had developed a safety-drill for the church school, and we wanted to use our audio facilities to give the signal. With a speaker in every room, we could give an instant signal to all. To be certain that no room would be missed we designed the control panel with an emergency switch which cut in all rooms.

We wanted to be able to "service" any room or combination of rooms with recorded music or speech while making live announcements to other rooms at the same time. This meant a two-channel control panel; it enabled us to record sermons and church services while taking care of the needs of the church school. Thus the choir's rehearsal could be recorded and played back to it while the operator played or taped music into the fellowship hall for a party.

We wanted to be able to record on tape from a number of locations. What would these locations be? This required intimate knowledge of the total church program as well as of the best spots for recording. Certainly, the pulpit would need a microphone input. From here, sermons, and church services could be recorded. There should be a mike input in the minister's study. Another location would be the fellowship hall, both for recording and P-A purposes. The adult chapel would be a fine place, with its good acoustics. Here youth and young adults could record programs and program materials for later use. The control panel itself should have several mike inputs, as well as one for the portable tape recorder. Not appreciating fully how difficult a big organ is to pick up, we did not put in a special organ mike input. However, the conduit to the pulpit can accommodate this wire, and there are extra positions on the control panel. Thus the deficiency can easily be cured.

Quite a few times we have been asked why we went to all this bother and expense. Our answer is simple. Our church was convinced that audio-visual aids are here to stay. All our

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people had to do was to keep their eyes and ears open when in the industrial plants, hospitals, schools, and business houses of the community to be convinced that religion should make use of equally effective facilities.

Again, our people had seen audio-visual aids used sparsely, and they had the conviction that their use would grow as our program enlarged in our new facilities. They wanted to increase both the extent and the effectiveness of audio-visual aids with all age groups and in all programs.

Too, they were convinced that they would get more for their money if audio-visual facilities were included in the blueprints. After the blueprint stage was passed, all ideas would get costly. We did our thinking in time. We knew that advance planning would give us an integrated audio-visual system rather than a patched-up job. Adding on A-V units in a completed building is not only expensive but unsatisfactory.

Our visitors usually have two questions, upon being shown through the plant.

"What did these A-V facilities cost?"
"Do you use them?"

There are several ways to consider cost. One is by comparison. For example, our A-V facilities did not cost as much as our heating and plumbing, nor even the brick walls. Thus, we got more for our money in the field of A-V facilities than in many other areas.

By knowing exactly what we wanted and needed, we saved a great deal of money. We bought speakers just large enough, tailoring them to room size and the job to be done. We did the same for projection screens—bought them just large enough, no larger. Many we mounted permanently; others are portable.

Room by room the cost was reasonable—less than seventy-five dollars. This includes conduit, speakers, screens, black-out drapes, all inputs, and a proportionate cost of the central control panel and tape recorder.

How much do we use the facilities? More than we thought we would, and the uses grow! By instructing the organist in how to set up the controls, brides and grooms, in their respective rooms, can hear the preliminary music for their weddings, bringing about a noticeable reduction in pre-nuptial nervousness. The demand for taping solo, duet, quartet, and choir numbers has grown. We taped radio programs on "One Great Hour of Sharing," and used them to interpret the meaning of this great project to the entire church school.

Translating program needs into facilities and equipment brought us to the blueprints and under the guidance of those professionally concerned with

architectural, acoustical, and electronic specifications. But, by knowing what we wanted our A-V system to do, by thinking out our own problems, we did not waste the time of the architect and the sound engineer nor expect them to make decisions properly ours.

As the architect was developing his plans for the new building and the remodeling—in our case both operations were being carried out at the same time—we presented to him our A-V needs. These needs he translated into conduits, terminals, inputs, service outlets for projectors and so on.

The architect, not having on his staff a sound engineer, nominated several to the church and we made a selection after investigating them carefully as to competence, amount of experience with church sound systems, tailoring a sound system to our requirements. The electronic-sound engineer then worked with our committee and with the architect.

Our experience showed that the conduit requirements of the A-V system should be very carefully studied. Double check to see that it will be ample for future expansion.

We found that each room must be studied minutely in terms of its functions so that every important question about that room can be settled: location of doors, windows, worship centers, room switches, all have a direct bearing on A-V plans.

THE A-V facilities must be tailored to the exact and special needs of a church. It is not a school, not a factory, not a hospital nor an office building. Sound systems for these institutions are not suitable for a church, and the sound contractor and architect must tailor the system to the special needs of the church. To make certain that this is done the church must alert itself to its needs and work through a competent individual or small planning committee.

All across this country one can find new church school buildings and churches which are bare of all A-V facilities. How sad! Can there be church leaders who have not heard that we are several decades into the audio-visual era? Within a few years handsome buildings will be needlessly marred by the costly operation of adding A-V facilities simply because provision for such was not made in the original construction plans.

On the other hand, the churches in many communities have made great progress audio-visually, and in some places are even ahead of the schools. Your church, too, can bring into the service of our Lord every suitable means of effective communication.

THE END

**VISUAL AIDS
FOR THE CHURCH**

(Continued from page 70)

hate and suspicion for the rest of the world. Combined efforts of police, a social worker and a psychiatrist take them into such homes in a search to uncover the causes of gang wars. A film that will appeal to a wide audience. (Anti-Defamation League; 32 min.; apply for rental.)

In the recently released MISSIONARY TO WALKER'S GARAGE, we have the story of a young man who wanted to serve his Lord but who did not want to be a "regular" minister. One dramatic situation



Excellent film on Christian vocations is "Missionary to Walker's Garage."

after another develops when he is resented by his employer and fellow employees, and misunderstood by his older brother and his parents. A good film on Christian vocations for youth and adults, with fine technical qualities. (Family Films, Inc.; 30 min.; B&W; rental \$9.)

Useful for motivating personal commitment, forgiveness of enemies, and for promoting evangelism and the student exchange program is THAT THEY MAY HEAR. A student who is bitter over his brother's death in a Japanese prison resents being asked to share his room with a scholarship student from Japan. When the Japanese student tells how he found Christ and how he plans to study in America and return to his own people as a minister, the American boy gains a new perspective and makes a decision for his own life. (Family Films; 30 min.; rental \$9.)

Sources:

Atlantis Productions, Inc., P. O. Box 8666, Hollywood 46, Calif.
American Bible Society, 450 Park Ave., N. Y. 22
American Leprosy Missions, Inc., 156 Fifth Ave., N. Y. 10
Anti-Defamation League, 212 Fifth Avenue, New York, N. Y.
Broadcasting and Film Commission, 220 Fifth Ave., N. Y. 1
Cathedral Films, 140 N. Hollywood Way, Burbank, Calif.
Church Screen Productions, Box 5036, Nashville 6, Tenn.
Concordia Films, 3558 S. Jefferson St., St. Louis 18, Mo.
Family Films, Inc., 8840 W. Olympic Blvd., Beverly Hills, Calif.
Film Chronicles, 26 W. Ninth St., N. Y. 11
Methodist Publishing House, 810 Broadway, Nashville 2, Tenn.
Princeton Film Center, Inc., Princeton, N. J.
United Lutheran Board of Foreign Missions, 231 Madison Ave., N. Y.
Wartburg Press, 157 E. Main St., Columbus, Ohio
Young America Films, Inc., 18 E. 41st St., N. Y. 17

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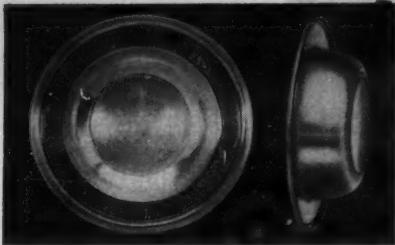


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YOUR CHURCH NEEDS A SECOND ORGAN

(Continued from page 66)

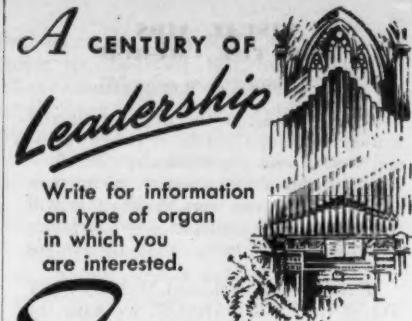
organ can be effectively employed. It is the custom of many congregations to provide a "junior church." Usually, the smaller children sit with their parents in the sanctuary for a part of the worship service, and then go to their own room for a junior sermon and worship service tailored to their understanding. A small organ in this room can add immeasurably to the impressiveness of the experience. The spinet-type organs with simplified pedalboards may be readily mastered by pianists, and because the instruments are self-contained, they may be readily moved from one location to another to serve a variety of purposes, as easily as a piano may be moved.

One of the new small organs is a distinct possibility in Sunday-school assembly rooms. The First Baptist Church, Dallas, Texas, has a three-manual Moller in its educational building, in addition to a two-manual instrument in the chapel and a large organ in the sanctuary. Recognizing the desire of many Sunday schools to enjoy the benefits of organ music, the Hammond Organ Company offers churches a 30 x 40-inch poster in eight colors, headed, "Let's Buy a Hammond Spinet Organ for Our Sunday School." The contributions of various classes are recorded by musical notes pinned to the poster; as the fund grows, the notes advance along the keyboard.

A church in the Chicago area uses a Hammond in its choir rehearsal room. Rehearsals thus are carried out under conditions similar to those of the actual presentation. The organ is also available here for organ teaching and practice.

Other churches have made organ installations in church parlors, where the smaller instrument furnishes a reverent musical setting for even the most modest wedding; others in church social halls, where the organ accompanies dramatics, both pantomime and oral; in church dining rooms where the organ provides background music; in recreation areas where the instrument has proved to be the perfect nucleus for group singing.

All of which suggests that now is time for your church to give careful thought to a second organ and what it can do for you. Pianos have their places, in church as well as elsewhere. But the church should be more than a last resting place for castoff pianos from the homes of members. The church deserves the best, not only in the sanctuary but in every department and function. A second organ, chosen to meet your own needs, can give your program new vitality. **THE END**



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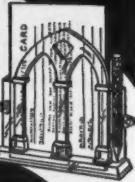
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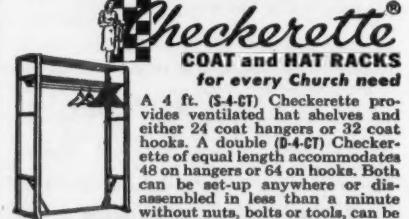
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Answers TO YOUR QUESTIONS ON CHURCH BUILDING

By C. HARRY ATKINSON
Church Building Consultant

Electrical Church Bells

Is it possible to buy electrical devices for ringing church bells?

Electrically operated automatic church-bell ringers are available. They are devised to swing the bell, or to swing the clapper while the bell is held stationary. The latter arrangement takes considerable strain off the tower or spire in which the bell is hung. Electronic carillons which do not use actual large bells are also available. Name of manufacturers will be supplied on request.

Location of Church Site

Should a church be located in a shopping area?

Generally speaking, it shouldn't because of the high price of the property, traffic congestion, lack of parking facilities, street noises, and the possibility of being hemmed in by commercial establishments.

To meet today's requirements, a church site should be very much larger than was previously considered adequate. It should provide for future expansion of buildings and program, afford off-street parking so essential in this automobile age, and permit much-needed outdoor areas for social and recreational purposes. Such a property might well be near—but never in—the commercial center of a community. Preferably it should be located on the travel pattern of the community, and near a school. But beware of parks, cemeteries, commercial and manufacturing areas, heavily traveled thoroughfares and natural barriers that limit the residential areas from which membership can be drawn.

Your church should not be shut off from view by other buildings, and it should either be near your membership or easily accessible to it by public transportation.

Population Growth

How can we best estimate local population growth—and the future building needs of our church, which is located in a rapidly growing community?

For best results, procure the services of your denomination or local Council of Churches' Research and Survey Departments. Within limits, the Department of Research and Survey of the National Council of Churches will be able to supply expert advice, either by on-the-site direction or by means of special literature.

There are several books and pamphlets available which show clearly how to conduct a religious census and how to evaluate the resultant findings. Write us for particulars.

Helpful statistics on projected population growth can be found in the offices of your local Planning Commission, school board, public utility companies or in the

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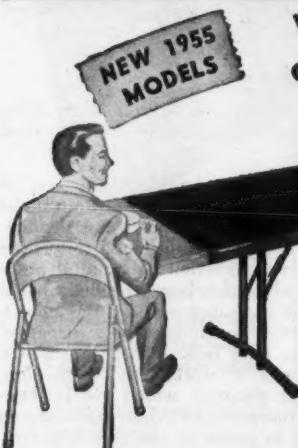


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federal-census publications. Your local Council of Churches can tell you about churches which are already in your area or are planning to build in the vicinity.

From these many sources you will get an approximate idea of the present percentage of the population who are disposed to become members of your church. Likewise, you will have estimates of future growth.

Remember, however, that able leadership, a program which meets the religious needs of your area and a friendly attitude on the part of your membership will do much to capture the good will of your community. In fact, it might well tend to alter your statistical findings.

Leadership and Equipment

Are churches putting too much emphasis on equipment for Christian education, and not enough on leadership?

There is no substitute for well-trained and consecrated leadership. Far too many churches either fail to recognize this, or are unwilling to pay the price for recruiting and training capable leadership for their church school. Yet, important as good leadership is, we should also recognize the dynamic quality of the environment in which teaching is done. Small children, especially, are greatly influenced by their surroundings. Clean, cheerful rooms which are properly heated and lighted, which have good ventilation and soundproof partitions, and which are furnished and decorated simply but attractively, go a long way to predispose the students to enjoy their church experience and to join enthusiastically in the learning process. We need to emphasize as never before both the need to train the very finest leadership possible, and to give such leadership attractive and efficient equipment with which to further their ministry.

Building-Fund Campaign

Is it necessary to have building plans drawn before starting a building-fund campaign?

There is considerable difference of opinion here, even among professional fund-raising organizations. Most denominational and professional fund raisers are of the firm opinion that the building problem for which funds are needed should be solved and approved by the church as a necessary preliminary to a successful campaign. They believe that the surveys, the committee work, the discussions, study and planning which are incorporated in the architect's drawings—all go a long way to condition the church to contribute intelligently and generously. They also feel that if the church is properly organized and many people are put to work to study the problem, it tends to raise the expectancies, the quality of leadership and, subsequently, the actual contributions.

On the other hand, there are those who are convinced that differences of opinion often develop in the process of getting plans prepared and accepted by the church. Since they feel that this tends to lessen the financial enthusiasm of the congregation, they believe that funds should be raised first, and that plans

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should be prepared after the campaign is completed.

From reports which we receive, it appears that either procedure can be completely successful if it is directed by competent leadership and is backed up by a willing and united congregation. Someone has wisely said, "You never know what a church will do—but it is always better than you think."

Caretaker's Living Quarters

Do you recommend providing living quarters for the caretaker within the church building?

In most cases the caretaker should reside outside the church building. He deserves a respite from his arduous and often poorly compensated efforts. Problems involving taxes, sanitation codes, varying size of a caretaker's family, and the difficulties of getting a caretaker to vacate promptly should his services no longer be required, all have to be considered with if he resides within the church.

However, if a church is located in an area where modest rentals are unavailable, or in a new parish where the edifice is designed to provide temporary living quarters—which can be converted later to church uses as the parish grows—then a church may satisfactorily house its caretaker within the church building.

In downtown-city churches, where need for educational rooms has declined with the diminishing residential membership, caretakers' quarters have been satisfactorily obtained by remodeling unused rooms. But the best plan is to pay a caretaker adequately so that he may live in his own home away from the church.

The "Bawl Room"

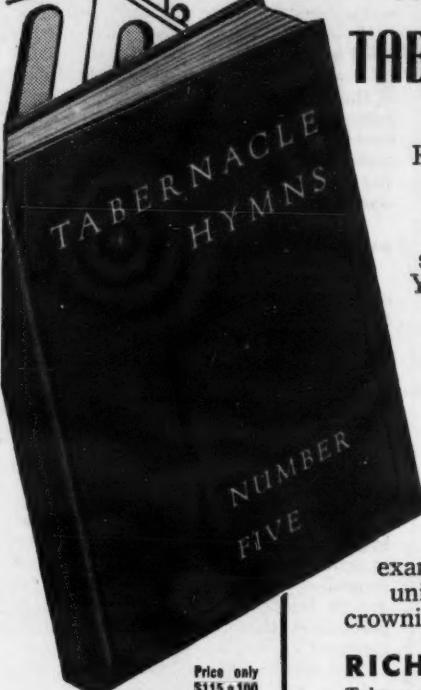
Do you think that the room allocated to small children should be situated at the rear of the sanctuary?

I find that the so-called "bawl room" is now being omitted from most new church buildings. I don't think this room should be placed at the rear of the sanctuary. In fact, it is to the advantage of both the children and their parents that they have a special and more remote room, which should be equipped with all necessary sanitation facilities, and be kept hospital-clean. This room should be a particularly quiet one, as well as one in which the temperature can be carefully controlled. There should also be someone in charge who is fully competent to handle small children. Such an arrangement leaves the parents completely free to attend church school or the place of worship, and precludes the possibility of adult activities being disturbed by the youngsters.

A Brighter Basement

How can we make our dingy basement more attractive?

The average basement can be improved by installing a good asphalt-tile floor. Be sure to select only light colors, so that as much light as possible will be reflected. Ceilings should also be kept light-colored, and if a ceiling is rather low, the light



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fixtures should be recessed so that they are flush with the ceiling surface.

Recently we visited a church where the architect had made extremely skillful use of plywood paneling, ceiling fixtures and floor lamps. He had used the paneling to cover a cheerless cement wall, and in a recessed picture window he had placed a lovely illuminated landscape scene. Opening directly off this room was a small but well-equipped kitchenette. What had been a dark and forbidding basement room had been transformed into a delightful living room where the church's young people now love to congregate for evening programs and social events.

If you want to improve your basement, clean it up and then let a professional decorator select colors and fabrics—which, in the interest of economy, can be installed with volunteer labor. The know-how and good taste of a professional decorator is usually worth what it costs.

If you make use of asphalt tile and polished wood paneling, you'll have to consider acoustics. The use of acoustical tile in the ceiling will be a big help. If you choose a white-surfaced perforated acoustical tile—made either of wood fibre, or of metal with sound-absorbent backing—you should achieve a very satisfactory acoustical effect.

Figuring Floor Space

How much floor space should we provide per pupil in our new Sunday-school building?

To answer the question adequately we would first have to know your teaching program. If you plan to minister to the children's human needs in terms that actually meet those needs, you will need more space, better equipment and greater teaching skill than if you merely limit your efforts to the conventional manner of imparting information. If you intend to give your pupils a laboratory experience in actual Christian living in a guided and controlled situation, you will need far greater freedom and variety in teaching procedures than have heretofore characterized church schools.

The smaller the children, the greater will be the floor space required. Preschool children need at least thirty square feet each—with not more than fifteen children in any one room. Under a skilled leader, who has plenty of assistants, school-age children can be successfully handled in groups of thirty to a room. As the age scale increases, the space requirements decrease. Adults usually require no more than eight square feet per person.

Entering a Restricted Area

What can be done when property owners object to the building of a new church in a restricted housing area?

Steps should be taken well in advance of the erection of the building to establish good public relations with the property owners in the community. It would be well to indicate clearly the type of building to be erected, the kind of program to be promoted and the nature of the services that will be made available to both the children and adults of the community. Care should also be taken to indicate that

the erection of a church will not necessarily depreciate the value of adjacent properties. It has, in fact, been found that the building of an attractive church with well-landscaped grounds has often tended to sustain local property values.

Where the local ordinances require off-street parking, great care should be taken by the church to landscape its parking area so that it does not become an eyesore or an object of criticism from owners of near-by property.

Law courts are increasingly disposed to look upon a new church—designed in keeping with local ordinances—as having a thoroughly legitimate place in a residential community.

Painting Fibreboard

What kind of paint should we apply to the fibreboard paneling on the ceiling of our church?

To preserve as much as possible the acoustical value of the fibreboard and at the same time provide the needed decoration, we recommend a water-base paint of a color in keeping with the general decor of your building. The paint should be applied only heavily enough to cover unsightly blemishes.

Is Landscaping Worth While?

Do you consider that an expert landscaper is essential to the improvement of church property?

The Swedenborgian Church in San Francisco provides an excellent example of what can be done by a landscape architect to make a church building appealing. Here the landscape artist conveys a churchgoer from the cold harsh pavement of the street through a beautifully landscaped area as a preparation to entering the place of worship. Furthermore, this area provides an attractive meeting place for church members.

Shrubs and good landscaping also have an important value in that they tend to absorb the distracting noises from a heavily traveled street.

In some instances, flowering plants and shrubs can be cut to provide flowers to adorn classrooms and the place of worship. Contemporary architecture is making increasing use of shrubs and green growing plants also to decorate the interiors of buildings. This use of plants tends to soften the hard angular lines of the masonry.

A modest structure carefully placed on a well-landscaped lot is often more appealing than an ornate structure which lacks the benefit of an attractive setting.

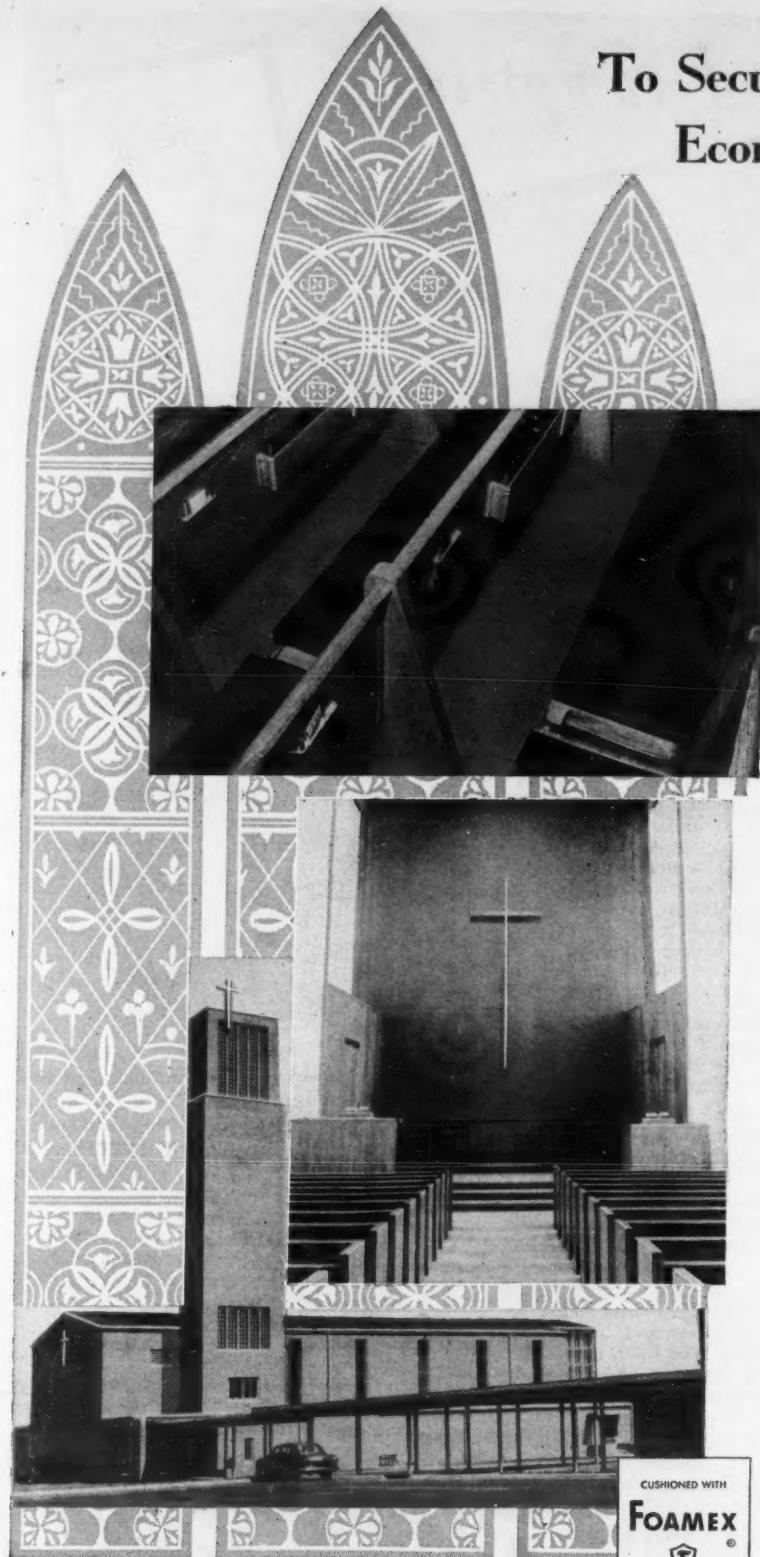
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By Amos John Traver

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MAN'S STRUGGLE TO UNDERSTAND LIFE

JOB 1:1; 19:7-10; 23:3-10; JEREMIAH 29:13

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The Book of Job is a great dramatic poem. It is hardly possible that it was written for the stage but, read or recited with feeling by prophet or scribe before a gathering of Hebrews, it would have been tremendously effective. Luther in his "Table Talks" says, "I hold the Book of Job to be real history; but that everything so happened and was so done I do not believe, but think that some ingenious, pious and learned man composed it." In Ezekiel 14:14 the prophet speaks of Noah, Daniel and Job. Surely there was a man named Job, known for his godly life, suffering great afflictions, yet holding fast to his faith in God. He seems to have lived the kind of life that we associate with the patriarchs, Abraham, Jacob, Moses and Joshua.

Uz, his home, cannot be exactly located. Probably it was near the border between Palestine and Arabia. Raiders often made forays through this area. The whole story has the earmarks of a sound historical foundation. Yet it is written by a poet, who without violence to the historic Job, has given us sublime truth as no mere factual historian could possibly write it.

Tradition assigned the authorship to Moses. In spite of good critical reasons for rejecting this tradition, it could have been written by someone of that period. The critics discount too much the resources in philosophical and theological thought of that age. However there is no loss to the book if we accept

the theory that it was written during the days of the captivities or after the return of Judah to Jerusalem. The argument is used that the story is a parable of the sufferings of the nation during the captivities. To me, Job presents an intensely personal problem. Why should a good man suffer? How often in years gone by I have stood by the bedside of good faithful Christians who asked, "Why did this happen to me? I have been faithful to my church, my family, my neighbors and my God."

Job is a good example of a righteous man's reaction to unmerited affliction. All through the Old Testament the Hebrews were dominated by the idea that God gave peace and prosperity to those who kept His laws. This idea of legal righteousness persisted up to Jesus' day. Our Lord emphasized obedience to God motivated by the love of God, rather than by any hope of reward. Considering the time in which he lived, Job cannot be expected to attain a New Testament standard in his affliction.

Job's so-called friends also accepted the current interpretation of affliction. Because Job was so greatly afflicted they insisted that he must be secretly a great sinner. They tried every argument they could devise to compel him to confess. Job was conscious of no special sin deserving such punishment. Indeed God testified to his character, "There is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil." Job could not understand, but he would not yield to the insistence of his wife that "he curse God and die." He knew that life had meaning under God. Though he could not understand, he kept faith with God. Considering his lack of the Gospel, his faith was magnificent. Carlyle called the Book of Job "the grandest thing ever written with pen, a noble book." He was thinking in literary terms. But as a long step toward the Christian solution to the problem of evil, it belongs in the inspired Scriptures. Only when Job found God did he find the meaning of life.

Questions:

How far do we share the ancient attitude toward trouble? When trouble strikes, are we tempted to feel that God has let us

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down? Read Hebrews 2:10. How does suffering "perfect us"? What limits does God set for our trials? (1 Corinthians 10:13)

• Sunday, October 10

GOD'S ANSWER TO MAN'S PERPLEXITY

JOB 38:1-7; 42:1-6, 10; PSALMS 46:10

THE phrase, "Job's comforters" has become proverbial to describe well-meaning friends who bring discomfort rather than comfort. They all had taken their turns at trying to break down Job's resistance to their insistence that he confess his secret sins. Now God takes Job in hand.

Job has already disproved Satan's cynical charge, "Does Job serve God for naught?" In spite of Job's loss of family goods and health, he still believed in God. But he had ventured to the very edge of irreverence in his rebellion against the way God rules the world. He needed to be reproved and restored. God showed Job (chapters 38, 39) how sinful it was to attempt a contention with Him. Then God takes up Job's charge that He does not rule the world with justice (chapters 40:6-41; 34).

God reminds Job of His greatness. Who is Job, a mere creature, to challenge the Creator? "Where were you?" He asks ironically, "when I laid the foundations of the earth?" "How far have you traveled, Job, to discover the springs of the seas, or the abode of the dead?" God speaks of wind, rushing rivers, hail, tempests, dew, frost and ice. What does Job know of their source? Then God moves on to the world of animal life. The passage on the warhorse (Job 39:19-25) is one of the finest poems of all literature.

Job had demanded an explanation of God. God showed him that he had no right to demand anything. He filled Job's mind with pictures of His greatness, wisdom and mercy. In the end Job is ready to admit that he cannot contend with God. "I am too mean," he confesses, "what shall I answer thee? I lay my hand upon my mouth."

In the second part of God's address to Job, He takes up the charge that He does not rule the world with justice. In substance He says, "Come now, Job, you think I have made mistakes in ruling the world. You take over the management of the universe and show me what you would do." God reminds Job that His power has been used to keep the forces of evil in check. God introduces two of His animal creatures, the behemoth and Leviathan. The former is usually identified with the water ox or hippopotamus and the latter with the crocodile. Could Job manage these monsters? It was just as absurd that Job could expect to manage the forces of evil in the world.

Job was left with his problem as

God ended His address. But it was no longer a problem. In Job's vision of the power and glory of God there was no room for speculations as to the cause of his afflictions. "I thoughtlessly confused the issues; I spoke without intelligence of wonders far beyond my ken," was Job's conclusion (Job 42:3, Moffatt). Job abhorred his former arrogance. Then God rebuked the "friends" who had so added to his afflictions and appointed Job as priest for their sacrifices of repentance. And, as in all good stories, in the end Job found himself blessed with more than he had lost.

Before Christ's revelation of the father heart of God, the Book of Job offers the best answer to the problem of affliction. There is little comfort in struggling to understand why we are called upon to suffer. Certainly there is no comfort in charging God with injustice. But surest comfort comes when we know God as the Father of our Lord and Saviour Jesus Christ.

Questions:

What can we know of God from His revelation in the natural world? Is it any comfort to say, "What shall be, shall be"? Are we to face trial as slaves or as sons? Can you quote comforting verses from the New Testament that would help bear affliction in faith? Here is one: II Corinthians 4:16-18.

• Sunday, October 17

WISDOM FOR DAILY LIVING

PROVERBS 3:1-6; 4:10-15, 18, 19

THE root meaning of the Hebrew word translated "proverb" is "to be like." It differs from "parable" because it tells no story to illustrate truth. A proverb is a brief, terse, memorable statement of truth. The Book of Proverbs is a collection of the wise sayings current among the Hebrews. No doubt many of the proverbs were Solomon's. But critics generally agree that Proverbs represents the wisdom of no one sage. In their present form they were probably gathered together in one book two or three centuries before the coming of Christ.

Such proverbs were used by teachers and parents to start young folks on the right path. Many of the Hebrew proverbs need the light of the gospel before they become safe guides for living. As in the Book of Job the Hebrew sages believed in rewards and punishments to enforce their maxims. Prosperity was the reward for right living. Suffering was the punishment for evil. All through the Old Testament this idea prevails.

We may credit the childhood of the race as the reason for such an emphasis on rewards. At least it was the period of growth for God's chosen people. Wise parents begin to discipline their

children on the basis of rewards and punishments. How happy they are when children outgrow them and obey out of love for their parents! Mature children no longer fear punishments but fear to hurt their parents. So with Israel. For long centuries the Hebrews were not ready for the gift of God's grace in Jesus Christ. They needed the commandments, not only as guides but as laws. Obedience was rewarded, disobedience punished.

With the coming of Christ the commandments were not revoked. There are still rewards and punishments under the law. But the heart of the Christian law is love. So Jesus summed up the commandments in the two commandments of love. All this is necessary in interpreting many of the proverbs. Salvation is not earned by righteous living. It is the gift of God, received by faith. On the higher plane of the love of God, Christians obey the law. Like Job they must learn to obey God for His sake, not for personal gain.

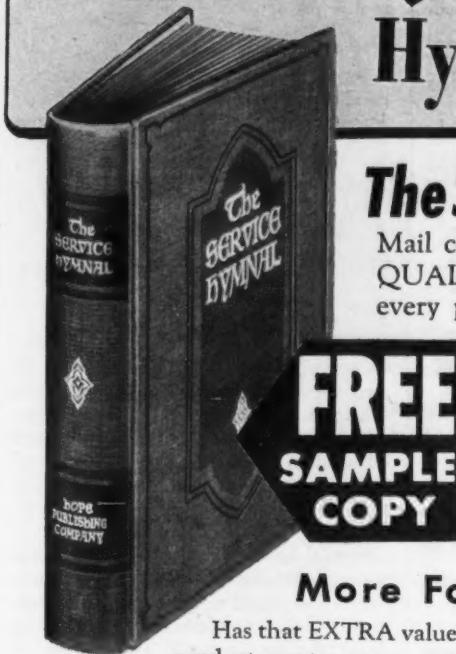
The emphasis all through the Proverbs is on faith and obedience to God. If only Solomon had lived by his proverbs his reign would not have ended in tragedy. Emphasis on God's active part in history, personal and national, is still needed.

A constantly recurring heresy is the philosophy of humanism. Human means man. We might call it man-ism. This places man's destiny in his own hands. It rules God out. We have seen the awful results of humanism. The two great world wars and the continual state of world crisis can be traced to the mistaken belief that man could build his own paradise. We thought that by invention and discovery we would make one world and spread to every people the fruits of gracious living. Man tapped the boundless resources of power in the universe and tamed them for his use. Education was the watchword of progress. But the world woke up disillusioned and almost despairing after it discovered that knowledge and power become destructive when in the control of evil men. Human nature is not to be trusted. It requires superhuman power to change a bad man into a good man. God cannot be counted out.

Recently the mood of the nation, and of much of the world, seems to have changed. Never have men been so eager to buy religious books, listen to religious programs over radio and TV, read magazine articles on religion, and attend church and church school. This is an era of church building. Millions of dollars are being given for church purposes. No, we are not in the millennium, but Christianity is considered relevant today by an ever larger proportion of the population.

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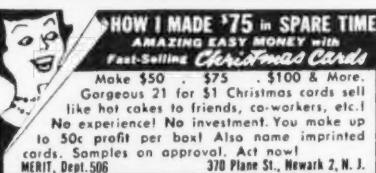
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Proverbs believed it was a pilgrimage under God. By faith alone could man find his way to the Holy City. Without the light of revelation man was lost. Above the confused noises of the world must be heard the voice of God. To forget God meant disaster. To obey God meant the highest wisdom in living. It is still just as true.

Questions:

Proverbs are "old fashioned." Do we need to return to old fashioned virtues? List some of them. What is good and what might be bad about the proverb, "Honesty is the best policy"? What is the difference between knowledge and wisdom?

• Sunday, October 24

MAKING HOME LIFE SUCCESSFUL

PROVERBS 4:1-4; 6:20-23;
19:13, 14; 31:10-12

IF SOLOMON is the author of Proverbs he did not practice what he preached. The downfall of Solomon was not due to ignorance. He began his reign on the right note. His choice of wisdom among the gifts God offered promised a glorious reign (I Kings 3:3-14). Yet his own home life was a tragedy. Yielding to the customs of Oriental monarchs, he used marriage to cement alliances with heathen empires. He permitted his queens to continue their idol worship; indeed he built shrines for them and worshiped with them. When he died he did not have one son worthy to lead the kingdom of God's chosen people.

Most of us know what is right. We can tell others what they should do. Someone has said that we do not lack ability but "avility." Solomon knew what kind of home he should have. He knew what a good father ought to be to his children. No doubt he used many of the Proverbs in public announcements to his people and perhaps in private admonition to his children.

Juvenile delinquency is one of the most troublesome social problems. Some of our judges are placing the penalty on the parents when their children get into trouble. The parents are not always at fault. But more often the judges are right. Parents do not take seriously their responsibility. They want to "have a good time" just as they did before children came. So children are subjected to baby sitters, or given some money and sent to the movies, while the parents gad. How selfish to place our enjoyments above the good of our children!

On the other hand we may love our children unwisely. I have known parents who had to work very hard for what they have and declare that their children should have all the luxuries they had never had. We can be too indulgent with our children. Children who always have their own way and

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get everything they want become "spoiled brats." When they come to visit us with their parents we set away our breakable keepsakes and put the antique chairs in the attic, I have sat nervously, my palms itching, while a child was allowed by her parents to climb over the furniture like a monkey in a tree without a word of reproof.

By God's grace many of the children of unwise parents turn out well. Somehow they grow up into likable, useful citizens. But many more lose their way in life. Children from divided homes are to be pitied. But children from homes that seem quite normal also get into trouble. It is good that increasing attention is being given by churches and by the community to education for marriage and parenthood. A Roman poet wrote, "The greatest possible reverence is due to a child." If we understand that word "reverence" the saying is true. It does not mean to worship blindly. It means to respect the child's possibilities, and to help the child prepare to realize them.

The best insurance for good children is a Christian home. There love rules. There parents are unselfish, each concerned with the happiness of the other. Parents pray together, read God's Word together, go to church and church school together, and demonstrate that Jesus Christ "is a living bright reality." Out of such a setting good children have the best chance for fulfilling God's purpose in their lives.

Questions:

What kind of home life did the boy Solomon have? Did he get good advice from his father David? Did his father set before him God's purpose in his life? (I Chronicles 28:9, 10) Where did David fail Solomon? What is your church doing to help parents "train up their children in the way they should go?"

• Sunday, October 31

THE DIGNITY OF WORK

PROVERBS 6:6-11; 18:9; 22:29; 24:30-34

SLUGGARD is an interesting word. Its origin is uncertain but probably Scandinavian. Gardeners know best the meaning of "slug." These are little animals much like snails without a shell. They move slowly, are most often seen at night and they like the dark and dampness. They often damage plants by sucking the sap from them. Lift a board that lies on damp ground and you may find slugs at rest. So far as I can discover they are, like flies and mosquitos, useless pests. They take from nature and give nothing in return. Proverbs of all national sources warn against the sin of sluggishness. Hebrew proverbs are particularly hard on sluggards. The references for our lesson are clear, and still relevant today.

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sluggard is slothful. The sloth is also an animal that moves slowly. Proverbs 18:9 emphasizes the sinfulness of slothfulness. It is a passive sin, a sin of omission. It is hard for us to realize that our greatest temptations are in this area. A lazy man, asleep when he should be working, is not actively sinful. He simply does nothing when there is work to do.

Sluggards rob God. It is God's plan that man should be the instrument of progress. Just as our Lord intrusted His disciples with the task of witnessing to the world, so in creation God intrusted man with the task of conquering the universe for the good of all. God set his laws to govern the universe. He gave man brains and brawn to discover and use these laws. He hid in the earth the raw materials out of which man could build machines to serve humanity. On the surface of the earth He planted the seeds that man could cultivate for food, clothing and shelter. All the tremendous powers recently discovered in this atomic age are subject to His laws and are intended for the good of His children. To do nothing about them is to fail God just as truly as to misuse them for cruel and selfish purposes.

The parable in Proverbs 24:30-34 reminds us of Jesus' parable of the soils in Matthew 13:1-9. Uncultivated soil raises weeds to choke out useful plants. Idleness robs God of work. He has a right to expect, but it also encourages sinful habits. "Satan always finds work for idle hands or minds to do." But when we are busy at useful tasks there is little room for sinful thoughts.

This is Reformation Day, widely celebrated in Protestant churches. Martin Luther was no sluggard. While he was still under the delusion that he could earn his own salvation, he put everything he had into monastic self-denials. When he discovered the truth—that we are justified by faith alone—he spent countless hours in study and proclamation of the truth. When he was compelled by his friends to go into hiding in the Wartburg Castle, he spent his time translating the Bible and writing commentaries and tracts. Like Paul, Luther was energetic when he was misled before his conversion and just as energetic for the right after he found the light. John Wesley could speak for Luther and for every man who has done great things for God when he said, "I have come to the conclusion that leisure and I must part company for ever."

Questions:

In our machine age there is more leisure time. How should the church help solve the problems of leisure? What do you think of hobbies as a solution for leisure time? Do we waste time when we take vacations, or rest, or are such periods needed?

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Dinner Guest: "These biscuits are as hard as rocks."

Second Dinner Guest: "Didn't you hear the hostess tell you to, 'Take your pick'?"

Specific

Mother: "Be sure to wash your arms before you put on a clean shirt."

Jack: "Shall I wash them for long or short sleeves?" —Builders

Lucky

First Camper: "I do all the cooking and baking for you fellows, and what do I get? Nothing!"

Second Camper: "You're lucky. We get indigestion." —Builders

Sure to Follow

Ranch Hand: "Why are you wearing only one spur?"

Dude: "Because I figured if I could get one side of the horse going, then the other side would have to come along, too."

Well Worded

Horace: "He made an unusually good after-dinner speech."

Rachel: "What did he say?"

Horace: "He said, 'Waiter, give me the check.'"

Cross Purposes

Dorothy, learning to dress herself, tearfully approached her mother: "I can't fasten my dress, Mama. The buttons are all in the back, and I'm in the front."

Expensive

An out-of-towner stayed at a famous New York hotel without first inquiring the room rate. On leaving he gazed thoughtfully at the bill.

"Hasn't everything been satisfactory?" asked the cashier.

"Everything has been fine," said the out-of-towner, "but I notice you have a sign in your rooms which reads, 'Have you left anything?' It would be more appropriate if that read, 'Have you anything left?'" —*The Lookout*

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Phil: "Why is a baseball game like a buckwheat cake?"

Jill: "I don't know."

Phil: "Because its success depends on the batter."

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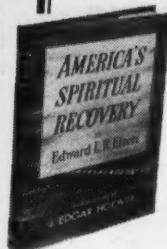
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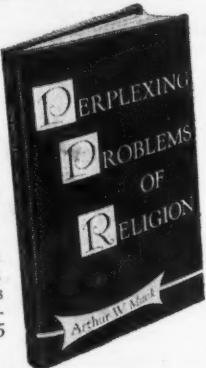
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THE New Books

Reviewed by
DANIEL A. POLING

RED CARPET FOR MAMIE, by Alden Hatch (Holt, 277 pp., \$3.50).

When President Eisenhower, right after taking the official Oath of Office, impulsively stepped away from the rostrum to plant a kiss on Mamie's flushed cheek, then returned to make his first public utterance a prayer for divine guidance, those two acts, completely spontaneous and without precedent, told us Americans a lot about Ike we never knew before.

But somehow they told us even more about Mamie. The kiss gave us a quick flash into the strong and tender love she had inspired. The prayer acknowledged the powerful spiritual influence she has exerted on him through the years.

Among those who know the present First Lady best, none is better equipped to write this warm-hearted biography than Alden Hatch. A longtime personal friend of the Eisenhowers, Mr. Hatch perhaps has gathered more interesting memorabilia on this famous pair than any other writer. In "Red Carpet for Mamie" he manages to give us a choice selection of that material. Mr. Hatch has a knowing way with anecdote, and fills his book with a fund of illuminating little stories and interchanges that liven his portrait as well as impart warmth to the main characters.

Reading "Red Carpet," I found myself swept along, unable to put the book down. For Mamie charms you in print even as she is said to charm one in person. Between these covers you meet her, as intimately as in your own living room. Neither idealized nor glamorized, Mamie Eisenhower here is presented as credible and as human as the neighbor next door. You see and hear and feel her gaiety, her humility, her unshakable courage, her faith in her man, and her deep-running religious faith implanted by generations of staunch Presbyterian ancestors.

Quite a person! And this is quite a book. Don't miss it!

BLOW THE WIND SOUTHERLY, by D. E. Stevenson (Rinehart, 320 pp., \$3).

To any lover of good reading these days, the business of book-combing can be one of the most maddening—and one of the most exciting—pastimes known to man.

Sometimes when the dog-days are upon us, and we're poring through stacks and stacks of books fresh from the publishers' presses in the forlorn hope of finding just one piece of fiction that can qualify both as "clean" and as "literature," and we're

just about to give up in disgust—then something happens! We come upon a book as delightful and as beautifully written as "Blow the Wind Southerly." And our spirits are restored.

Here is a story, written by an author as seasoned in craftsmanship as she is in sensitive ideals, that has just about everything. It has a lovely heroine of high character and shy charm. It has a plot that deals with deeply human problems like yours and mine, all of which have their solutions wrought by the virtues of staunch courage and indomitable faith. Its setting is in the lovely Scottish lowland country of proud and independent people. And, as a bonus, it has a love story that melts the heart with tenderness and beauty.

We recommend that you read it, and restore your faith in human beings—and in modern literature!

GOLDEN MOMENTS OF RELIGIOUS INSPIRATION, A Treasury of Faith from the Christian Herald, edited by Ruth M. Elmquist with introduction by Daniel A. Poling (McGraw-Hill, 303 pp., \$3.75).

Among the books prized by every discriminating reader are anthologies—those volumes which condense the distilled wisdom and art of an author or authors into one handy volume. Some anthologies are good; some fail to live up to the promises printed on their jackets.

Here is one that lives up to promise-plus. Into this volume, the editor of the Family Bookshelf (to whose keen literary judgment we owe so many of this book club's fine selections) has gathered the choicest collection of inspirational material I have ever seen put between two covers. With singular insight and taste, Ruth Elmquist has gone through the literary groves of two generations and gathered here "the finest of the fruit."

This is a book not for the shelf but for the living room table, the kitchen nook, the bedside stand. For it's a book alive—alive in the sense of offering living truth for people who want to live at their best.

THE FALL OF A TITAN, by Igor Gouzenko, translated from the Russian by Mervyn Black (Norton, 629 pp., \$4.50).

The Russian spy, who "told all" in Canada and who was responsible for starting the chain reaction that sent the Rosenbergs to the electric chair, has written a novel. It is a tremendous story. It has limitations but they are tremendous. Soviet hate, intrigue, incredible cruelty, slavery, dishonor—all are gathered together and poured out in a vitriolic flood across these pages. The novel is as ruthless as Communism itself. Here is a man who chose freedom and, in doing so, put the democratic world in his debt. It should be added, however, that Democracy is paying him well for his contributions to its security.

PSYCHOLOGY, RELIGION AND HEALING, by Leslie D. Weatherhead (Abingdon, 543 pp., \$5).

This is the authoritative volume in the broad field of healing through psychology and religion. It is scientific, historical and

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religious. Just about everything appears on these pages—the miracles of Christ, hypnotism, the pilgrimages to Lourdes, healing missions, the psychologies of Freud, Adler and Jung. The author examines the methods of healing through mind and spirit and the practices of primitive men on through all methods used today. He faces squarely the question: "Is religion essential?" And also: "Is psychology necessary to religious methods of healing?" He believes and proves, I think, that each is essential to the other. There is an immense amount of background information with guidance for pastors, counselors and doctors. The chapter on "Conclusions and Signposts" is particularly effective and one of the appendices, "A Detailed Case of Alleged Healing through Worship," is profoundly moving.

OLIVE PELL BIBLE—Condensed from The King James Version (Crown Publishers, Inc., 392 pp., \$1).

The "Olive Pell Bible" is a reverent work of fine and consecrated scholarship. The King James Version has not been tampered with—not one word has been changed, nor is there a single word of personal opinion, explanation or comment added. What appears between these backs is the achievement of twelve purposeful years.

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Particularly timely is the "Olive Pell Bible" in its appeal to youth, but its uniqueness is unquestionably for all ages to enjoy and cherish.

GROUP ACTIVITIES FOR CHURCH WOMEN, by Jane Kirk (Harper, 245 pp., \$3).

A pattern book in the field of community service for the women of our churches, this volume is practical right down to the grass roots. It tells you what to do and how. It gives programs both inside and out, with a special emphasis upon and attention to special occasions. The title describes the book itself.

THE GREAT SALVATION, by P. H. Welshimer (Standard Publishing Co., 128 pp., \$2).

The pastor of the largest church of his brotherhood in the world, which has the largest Sunday school among all these churches and one of the largest in the world, gives us in this volume 16 of his significant and typical evangelistic sermons. For fifty-two years this man has been the pastor of one church, and for at least half of these years he has been recognized as the First Citizen of his city. He is one of the most vital personalities I have known. This little volume is worthy of your reading.

THE LIFE WE PRIZE, by Elton Trueblood (Harper, 218 pp., \$1.49).

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GUIDE TO COMMUNITY ACTION,
by Mark S. Matthews (Harper & Bros., 434 pp., \$4).

Modestly the publishers present this volume as "A sourcebook for citizen volunteers." It is just that and much more. Here is the finest documentation that I have yet found of agencies and activities covering both the domestic and international scene. Nothing seems to be omitted, from the bibliography and index to programs for just about every sort of organization. Also there is an inspirational quality about the volume that makes you want to go out and do it! Every volunteer worker in the community field and every individual who should volunteer needs this book.

THE UNFAITHFUL, by Ewald Mand Muhlenberg Press, 292 pp. \$3.75.

This novel is the dramatic and poignant story of the faithful love of Amos for an unfaithful wife. True in spirit to the Bible record, it is nevertheless a vivid, dynamic and heart-tearing novel. There is a haunting compulsion about the book that makes it difficult for you to lay it aside until you have read it through.

IF YOU MARRY OUTSIDE YOUR FAITH — COUNSEL ON MIXED MARRIAGES, by James A. Pike (Harper, 191 pp., \$2.50).

This is a provocative volume in a field of intense controversy. In antithesis to the Roman Catholic viewpoint, the author has presented what Protestants generally will accept as basic in the field of birth control. There will be differences of opinion at other points but I have yet to find another book equally timely and helpful in its field. Every preacher should have it.

THE DARKNESS, by Evan John (Putnam's Sons, 247 pp., \$3.50).

This novel, written in unusual form, is the story of an execution in Jerusalem—the Crucifixion of Jesus Christ. The dialogue is used to very good advantage. The chief characters are Pontius Pilate and his wife; Herod, Tetrarch of Galilee, and his very "unpleasant spouse," Herodias. Nicodemus fills many pages with his correspondence. Here is a really remarkable story—dramatic and profoundly religious.

THE PRAYER OF THE CHURCH UNIVERSAL, by Marc Boegner (Abingdon, 128 pp., \$1.75).

Between these backs are meditations on the Lord's Prayer, written by the co-president of the World Council of Churches who, for thirty-five years, was the beloved pastor of a great congregation in Paris. As a leader—and perhaps the leader—of the Protestant minority in Europe, he speaks out of his heart to his fellow Christians in these disturbed times.

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THE BLIND CAN LEAD THE BLIND

(Continued from page 28)

qualified sightless persons how to sell various kinds of policies. Three years ago through the California Department of Rehabilitation he found three sightless men whom they believed might prove suited to his courses.

He rented an office in Los Angeles and met his students there.

"I had a deliberate purpose in mind in doing that," he explained. "One of the first lessons which they must learn is to find their way around. It isn't only a matter of teaching them how to sell insurance. They've also got to learn how to eat, how to dress, how to organize their bureau drawers so that they won't pick up a green tie to go with a blue suit."

He added, "I'm not an evangelist, of course. But somehow or other I've got to help those men become intensely aware of God. If they will confidently put their hand in His, God will lead them."

Most of Tom's students are older than he, but he still regards them as his boys. He has trained eleven men in three years' time. Two of them were unable to make the adjustments necessary to get started in business. Five established their own agencies. Four are salesmen working for others. A new class got under way the first of January, 1954.

However, Tom has in mind a more ambitious program still. This fall he hopes to open the doors to a Business Training Institute for the Blind.

"It won't be an ivory-towered campus," he explains. "It probably will be just an office suite on the second floor of some building in Van Nuys. The fellows who enroll will have to get here under their own steam. It is vital to their training that we duplicate average conditions they face."

"But why should you do it, Tom?" someone asked him. "Or why don't you let those fellows find their way into business in the same way that you did? You got started by yourself."

Tom shook his head. "Oh, no, I didn't," he said. "Nobody does. I've got a wonderful mother. She helped me develop self-confidence. She encouraged me to try out my talents. And two men, Karl Buswell and Max Koffman, helped me along."

Mr. Koffman is a leading business man in Beverly Hills, a trustee in the Community Presbyterian Church. And the late Karl Buswell was until the war minister of this same church and Tom's pastor during his high school days until he went into the chaplaincy. He was killed while on active duty as a chaplain in the Pacific.

"Every time I needed advice or guidance, they stood by," Tom said.

"I had to stub my toes every so often and when I did I could go to them and they'd straighten me out. As I look back now, it seems to me that whenever I needed help God had someone picked out to give me a lift."

I stopped in at Costa Mesa, a seaside town between Los Angeles and San Diego, to see Robert Mennes, one of Tom's pupils. Bob was a boatbuilder before he lost his sight.

Now he has his own insurance business, is a leader in his church and the community, although he, too, is just past thirty.

"I wasted three years," he said. "I tried to make cocoa mats but it was no good. They wouldn't let me enroll in college. About all I could do was to sit and twiddle my thumbs and draw state aid. Now Lucy and I are on our own. I don't know what I'd have done if it hadn't been for Tom Hawthorne."

Tom was married late in January. He made all the arrangements for airplane tickets to Baja, California, for his honeymoon, picked the ring, attended to all the details himself.

But Barbara, his wife, a merry brown-eyed girl who had been a supervisor in the Los Angeles County Bureau of Public Assistance and had become attracted to Tom, laughed when she said, "It was a very short honeymoon. Tom was so concerned about his new class that he couldn't stay away more than ten days."

"Don't you believe her," Tom interrupted. "She wouldn't let me stay away longer than that. If I'd ever be tempted to let those fellows down she'd check me up sharp."

TOGETHER they have set their ambitions on the school. "We've got to get it under way," Tom asserted. "State rehabilitation directors from Wisconsin, Illinois, Iowa, Minnesota and Michigan would like to send us students. There are so many other fields of service which need to be opened up to the sightless too—tax counseling, personnel direction, business management. Hundreds are waiting for a chance to train themselves to do a useful job in a sighted world."

And Bob Mennes is quick to voice the same sentiment.

"I know that God directed my footsteps to Tom Hawthorne," he said. "Before Tom took me in hand I had reached the end of my rope. He brought me back to faith in God, then inspired me to have faith in myself. Now I have a home of my own and Lucy and I have found a place in our church and community. Now I want to live."

THE END

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Picture
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"Brigadoon"

AS AN enchanting musical fantasy, "Brigadoon" is literally and figuratively "out of this world." After years as a stage success in New York and London, MGM brings it to the CinemaScope screen as a delightfully heart-warming play of young love in a make-believe land.

Two young Americans, Tommy Albright and Jeff Douglas, having lost their way while hunting in the Scottish Highlands, suddenly find themselves in the charming village of Brigadoon. Although mystified by the fact that the village is not to be found on any map, they happily join in the festivities of the villagers who are preparing for a marriage celebration. In mingling with their new friends, Tommy meets and promptly falls in love with beautiful Fiona Campbell. Asked to serve as marriage witnesses, Tommy and Jeff accompany Fiona to the cottage where the betrothed couple are to sign the bride's family Bible. To their astonishment, the two Americans observe that the wedding is recorded under the date of May 24, 1754. When they ask Fiona to explain the mystery, she takes them to the village "Dominie"—the only man who is permitted to relate the strange story of Brigadoon. He tells them that exactly 200 years ago to the day, a devoted minister prayed that his beloved parish might be saved from the wickedness of the world. The answer to his prayer was that Brigadoon was to materialize for only one day in every century. And this is that day! It proves to be an eventful one, culminating in a wedding ceremony in which the clans gather among the rocky crags and swell the air with the sound of bagpipes and rolling drums.

Although Fiona and Tommy are now deeply in love, they realize that he must either leave and forget Brigadoon forever, or stay and forsake the real world. Reluctantly Tommy agrees to return with Jeff to his own world, and after a sad parting with Fiona, he and Jeff return to New York. Although he tries to take up his old life again, Tommy finds that he cannot forget Fiona, and he hurriedly returns to Scotland. And so the story ends as it begins, in the soft mists of the Highlands, where Tommy finds Fiona waiting for him, and the smiling Dominie welcoming him with the words, "When ye love someone deeply, anything is possible."

Excellently directed and acted, with splendid choreography and musical score, this film has the charm of a delightfully told fairy tale. In Ansco Color. **Family**



Two Americans hear the story of a Scottish village, Brigadoon, which escapes the wickedness of the world by coming to life for only one day each century.

OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young People;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

(★) **THE LITTLE KIDNAPPERS** (*J. Arthur Rank - United Artists release*). A dramatic character study of two young Scottish-Canadian boys who are left orphans when their father is killed in the Boer war. Sent to live with their father's parents on a Nova Scotian farm, they find their grandfather is a stern and embittered patriarch who resents his neighbors and dominates his household. In this forbidding atmosphere the affection-starved youngsters are delighted when they discover an abandoned baby, whom they adopt and secretly care for—until they learn that the infant has been reported as kidnapped. This crisis, however, by changing bitterness to understanding, eventually serves to solve the young boys' problems. Splendid acting is combined with strong realism to make this an outstanding film. **F**

(★) **AIDA** (*I. F. E. Releasing Corp.*). This magnificent rendition of Verdi's famous opera, presented by the distinguished impresario, S. Hurok, holds all the opera lover could wish for—singing by famous

Italian artists whose voices are perfectly synchronized with the acting of an excellent cast; exquisite dancing by the Rome Opera Company Corps de Ballet; flawless accompaniment by the Italian State Radio Orchestra. In Ferrania Color. **A, Y**

(★) **BROKEN LANCE** (*20th Century-Fox*). A grimly powerful western, in which the characters are men of violence and raw emotions. A self-made, ruthless cattle baron finds that his greatest enemies are his three sons, who have come to hate him for his callous domination of his family. Only a fourth son, born of an Indian wife, understands his father, and struggles to save him from the vengeance of his other sons. Depicting the disintegration of a family, this is not a cheerful story, yet its masterful acting and dramatic impact make it a superbly compelling film. CinemaScope and De Luxe Color. **A, Y**

(★) **UGETSU** (*Dai-ichi Film Production - Harrison and Davidson release*). In this exquisitely beautiful Japanese film, which combines fact and fancy with great artistry, there is the haunting flavor of a legendary folk tale. Based on some classic stories of the 18th century, the film depicts an ageless problem—the struggle for power through war by a select social class, and the desire for peace and better living by the greater mass of the people. Unusual photography, which deepens the moods of mystery and unreality, helps to make this a film of stature. **A, older Y**

HER TWELVE MEN (*MGM*). A semi-serious comedy in which an attractive young widow becomes a teacher in an exclusive boys' school. This film treats of the problem-boy who is packed off to school to be reared by experts so that his parents will be relieved of the responsibility. The manner in which the understanding young teacher helps the boys to overcome their personal problems—and thus wins their love and respect—is both

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- BACK TALK -



Easter in Jerusalem

TO THE EDITORS:

I was very glad to hear that Dr. Poling's group was very happy over the service held at the Garden Tomb, Jerusalem, very early in the morning. I was also blessed myself when I saw so many coming so early at the resurrection morning and I shall be only too glad to welcome Dr. Poling and his group again should he make a plan to come next year, D. V. Would you kindly accept thanks from the Warden of the Garden Tomb, Jerusalem, to Dr. Poling and his party for their liberal offering in the collection on Easter morning service.

S. J. MATTAR, Warden

*The Garden Tomb, Damascus Gate,
Jerusalem (Old City)*

Courier and His Friends

TO THE EDITORS:

When you report the news why not tell the truth?

Atlantic City, N. J.

AGNES LEE

. . . The chief reason for my discontinuing my subscription is the blot on an otherwise good magazine—Gabriel Courier's Column. I simply cannot pay for such drivel.

Denver, Colorado MRS. R. D. PLATT

. . . Courier's editorials are good.

RICHARD J. RENZEMA

Grand Rapids, Mich.

Love's Labor

TO THE EDITORS:

I am concerned about the religious tenor of our times. In spite of rather religious efforts, there seems to be more hatred shown between sects than any other time in history. Surely the motivating power in religion is love. Then why should there be hatred shown between groups identified with it? This nation was built on religious tolerance more than anything else. Hates are even more catching than loves are. It takes some thought to further our loves, but does not seem to take any to hate.

Pembina, N. Dak. C. F. EMERSON

Sunday School Suggestion

TO THE EDITORS:

It is my wish to suggest to you that the clergy should take charge of the Sunday school and make talks that will interest children, with, of course, Scriptural teaching. To this church school service, mothers should, and would, be pleased to accompany their children. There have been no changes in the methods of teach-

ing since the inception of the Sunday school by Robert Raikes in Gloucester, England. I also suggest a lending library of well-chosen books. The importance of controlling the children is that they become the future church members.

Brooklyn, N. Y. THOMAS J. DIXON

Architectural Inspiration

TO THE EDITORS:

The lovely picture of the beautiful church tower on the cover of the August, 1951, CHRISTIAN HERALD was the inspiration for us, and the only plans we had, to build our new vestibule and bell tower at our Central Moravian Church here in Puerto Cabezas. For a long time we had wanted to build a lovely, new tower here but had no ideas. The picture is of the tower we built, copied after the unknown



church pictured on your magazine cover. We had no plans or blueprints—nothing but your picture. The measurements we guessed at. We were forced to make a few changes but we think it looks very much like your tower. We want you to know our Creole and Indian people of our mission here are grateful to you for the inspiration and guidance your front cover page gave us. None of us had ever built a big tower before. So it was an exciting experience for us. A Creole native, Oscar Palmer, a saw filer in the local lumber company, also our head organist, directed the work after his working hours.

REV. ROBERT ALLEN IOBST
Puerto Cabezas, Nicaragua

Faith Healing

TO THE EDITORS:

It is with deep appreciation that I write to you concerning the article about Christian healing by Gertrude McKelvey (June '54). The response has been over-

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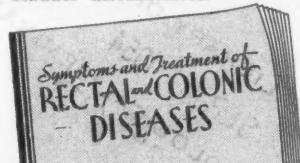
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whelming and has evidenced the great interest which many people have in this all-important phase of the Church's work.

BISHOP AUSTIN PARDUE

Pittsburgh, Pennsylvania

... A pastor in one of our local churches recently stated that someone had asked him why God did not heal diseases today as He did in the days of the apostles. And he said the answer was, "He does." Yet, a grandson of mine, with a hand useless from the effects of polio after three operations for bone and muscle transplants, has at best only a partial use of the crippled hand. This is a far cry from the "Stretch forth thy hand" and it was restored like unto the other technique of Christ. One of the signs of belief and apostleship in the days of Christ was the power to heal. I have seen no such power manifested by modern apostles.

MRS. WILLIAM METZLER

Oshkosh, Wisconsin

... Now I have definite instances of spiritual therapy in my ministry but I'm sure this article is misleading. It suggests that anyone can be healed at any time. Certain conditions, I believe, cannot be healed here, e.g. Paul's thorn in the flesh. Also, death is certain to come sooner or later.

REV. H. CARLYLE CARSON

Buchanan, Michigan

Temperance Campaign

TO THE EDITORS:

Recently our Sunday school (of which I am superintendent) had a discussion on temperance and what we could do to combat the liquor traffic. We finally decided on these three things: (1) Cancel all our subscriptions to magazines that carry liquor ads, and tell the editors why we canceled them; (2) subscribe to magazines that do not carry liquor ads, and tell the editors why; (3) Advocate to Christian magazines that they try to persuade their readers to do likewise.

Lacomli, Alberta, Can. R. H. FRAZER

Missing Music

TO THE EDITORS:

I have tried through our music stores to get two sheets of music that are out of print. Does anyone have either or both that they would be willing to part with? The one is the duet "Something" from *The Firefly*, and the other is "The Violet, the Rose and You."

Lancaster, Pa. GRACE H. SHELLEY

Back Copies

TO THE EDITORS:

As editor of *The Message Magazine*, I am eager to complete our editorial library files of *CHRISTIAN HERALD*. At present we have no issues for the years 1937, 1938 and 1942. Can you help us?

L. B. REYNOLDS, Editor

Nashville, Tenn.

• We regret that *CHRISTIAN HERALD*'s supply of loose (unbound) copies for those years is exhausted. Could our readers help? Copies in good condition may be sent direct to the Rev. Mr. Reynolds, 2119 24th Ave., North, Nashville 2, Tennessee.

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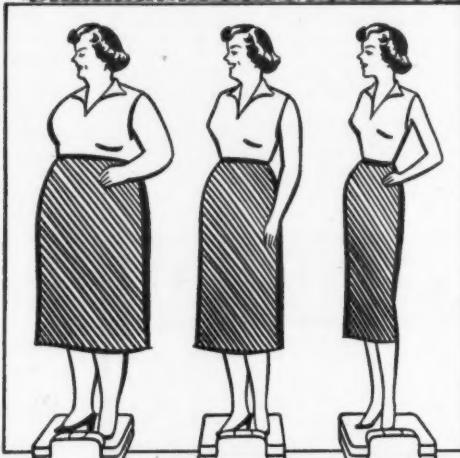
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